



10570  
A SHORT HISTORY  
OF THE  
ENGLISH PEOPLE

BY  
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ILLUSTRATED EDITION  
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## NOTES ON THE ILLUSTRATIONS

	PAGE
OLD LONDON BRIDGE, C. A.D. 1600 . . . . .	<i>Frontispiece to Vol. III.</i>
<p>Reproduced, by permission, from a photo-chromolithograph made for the New Shakspere Society from a drawing in Pepys' Collection at Magdalene College, Cambridge. This is the earliest genuine view of London Bridge.</p> <p>The bridge itself was built 1176-1209. Between the Middlesex shore and the first pier next that side stand the waterworks, built 1582. On the eighth pier stands the Bridge Chapel, dedicated to S. Thomas of Canterbury. The twelfth pier (seventh from the Surrey side) was formerly occupied by a draw-bridge tower, on the top of which traitors' heads were set. In 1576 this tower, "being in great decay," was taken down, and in its stead was put up, c. 1584, "a pleasant and beautiful dwelling-house," made entirely of wood, and called Nonesuch House. It was made in Holland, brought over in pieces, and put together entirely with wooden pegs. Between Nonesuch House and the next block of buildings is a wooden drawbridge, "to let masted or big boats through." On the third pier from Surrey side is another curious wooden edifice, consisting of four round turrets connected by a curtain and embattled, and enclosing several small habitations, with a broad covered passage beneath, the building itself overhanging the bridge on both sides; this dated from 1577-9. On the next pier stands Southwark, or Traitors' Gate, built at the same time; here the traitors' heads were placed after the demolition of the old drawbridge tower. The last two arches on the Surrey side are occupied by Southwark corn-mills, built c. 1588. The rest of the buildings on the bridge were dwelling-houses and shops.</p>	
MONUMENT TO JOHN STOWE . . . . .	<i>to face page</i> 935
<p>Stowe, a tailor by trade, is famous as the historian and topographer of London. He died in 1605, and this monument was placed by his widow over his tomb in the church of S. Andrew Undershaft, Leadenhall Street. It is of veined English alabaster, with black marble introduced in the frieze, and a white marble plinth. The use of English alabaster seems to prove it to be of native workmanship. The quill pen placed in the hand of the figure has had to be replaced many times, having been stolen by visitors who imagined it to be the identical one with which Stowe wrote his chronicles. The decoration on the sides is mostly allegorical; ornaments made of books, crossed ink-horns, bones and shovels, the flame rising from a lamp, and a skull. The coat of arms above is of very singular design. The monument, the detail of which it is peculiarly difficult to see in its actual position, has been drawn specially for this book.</p>	
ILLUSTRATION ON TITLE-PAGE OF "COMMONPLACES OF CHRISTIAN RELIGION," 1563 . . . . .	938
PREACHING BEFORE THE KING AND PRINCE OF WALES AT PAUL'S CROSS, 1616 . . . . .	939
<p>From a picture in the collection of the Society of Antiquaries. This "Cross," or pulpit, was built (on the site of an earlier one) towards the end of the fourteenth century. The frame was of timber, the steps of stone, the roof of lead. It was razed by order of Parliament in 1642-3; preaching in it had ceased in 1633. The picture represents Dr. John King, Bishop of</p>	

- London, preaching in 1610 before the King, Queen, and Prince of Wales, who are seated in a sort of bay jutting out from the edifice, and a third spectator.
- COLONEL HUTCHINSON AND HIS SON (*Picture by R. Wotton, in the collection of Outhorpe*) . . . . . 940
- "THE ENGLISH GENTLEMAN" (*Brilliant, "The English Gentleman," second edition, 1633*) . . . . . 942
- "THE ENGLISH GENTLEWOMAN" (*Brilliant, "The English Gentlewoman," 1631*) . . . . . 943
- A PURITAN FAMILY . . . . . 944
- Frontispiece to a music-book, "Tenor of the whole Purines in a Puritan, set forth for the encrease of vertue and the abolishing of all other vices and tryfling ballades," London, 1563.
- JOHN MILTON, AGED TEN YEARS (*Picture by Cornelius Jansen, in the collection of Mr. Edgar Disney, of the Hyde, Ingatestone*) . . . . . 945
- ORGAN POSITIVE, EARLY SEVENTEENTH CENTURY (*Spoken, Kensington Museum*) . . . . . 946
- The organ on which Milton played was probably an instrument of this kind. It was called "positive," as being intended to occupy a fixed position on a stand or table, unlike the earlier "portative" shown in p. 200.
- THE MOTHER OF OLIVER CROMWELL . . . . . 949
- From an original portrait in the possession of Mr. Russell A. Esq., of Chequers Court, who has kindly had it photographed for reproduction in this book. Mrs. Cromwell was Elizabeth, daughter of William Steward, of Ely.
- BRASS OF HUMPHRY WILLIS, ESQ. . . . . 950
- Humphry Willis died in 1618, aged twenty-eight years. This monument to him, placed in Wells Cathedral by his widow, is a curious illustration of Puritan modes of thought. The dead man's shield, charged with the arms of his family, hangs behind him on a shattered tree labelled "Broken and broken I live in hope"; to the plumed hat, the buckled shoe, the broken sword, the cards and dice, the tennis-racket and the viol, which he leaves behind him, he exclaims, "Vain things, farewell"; instead of them he turns to the "Armour of God" and the "Word of Life," praying, "Give me these, O Lord!" an angel replies, "To him that asketh, it shall be given," and holds out the Word of life, while another, holding a crown, says, "Take it, thou hast deserved." The two birds and the hand in the upper corner may represent the God and the soul and its refuge, figured by the dove sheltered in Noah's ark.
- JOHN BUNYAN (*Engraving by Robert White, in British Museum*) . . . . . 951
- A FAMILY MEAL, EARLY SEVENTEENTH CENTURY (*Painted in Bayly's Collection, British Museum*) . . . . . 952
- THOMAS CARTWRIGHT (S. Clark, "Lives of Eminent Persons") . . . . . 954
- RICHARD HOOKER (*Picture in National Portrait Gallery*) . . . . . 956
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- GEORGE ABBOT, ARCHBISHOP OF CANTERBURY (*Engraving by Simon Peto*) . . . . . 961
- AN ENGLISH PRINTING-OFFICE, 1619. . . . . 963
- From the title-page of R. Pont (Pontanus), "De Sabbathorum omnium periodis Digestio," printed by William Jones, 1619.
- LEICESTER'S HOSPITAL, WARWICK . . . . . 967
- A most interesting group of buildings. The gate is the old west gate of the town, and dates from the thirteenth century; the tower was added by Thomas Beauchamp, Earl of Warwick, under Richard II. Close beside the gate the united guilds of Holy Trinity, St. Mary and St. George reared their Hall, in the sixth year of Richard's reign. In 37 Hen. VIII. the guild was dissolved; in 4 Ed. VI. the hall was granted to Sir Nicolas Le Strange; under Mary it passed into the hands of the bailiff and burgesses; these conveyed it in 1571 to the Earl of Leicester, and he turned it into a "Maison-Dieu," or hospital, for a master and twelve brethren, and appointed Thomas Cartwright the first master.

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"THE MAP OF MOCK-BEGGAR HALL, WITH HIS SITUATION IN THE SPACIOUS COUNTRY CALLED ANYWHERE" ( <i>Roxburghe Ballad</i> ) . . . . .	966
At the close of Elizabeth's reign, and throughout the reign of James I. and the early years of Charles, there was much complaining in the rural districts because the nobles and gentry flocked up to London, leaving their country houses empty and neglected, so that where in former times there had been feasting for rich and poor alike, a beggar could not now get a crust of bread. To the houses thus deserted was given the nickname of "Mock-beggar Hall." One result of this gathering to the Court was that for the first time news of the doings there were carried back to every district throughout England, and thus became a matter of criticism to the country at large.	
IGNATIUS DE LOYOLA ( <i>Rose, "S. Ignatius de Loyola"</i> ) . . . . .	968
From a picture by Coello, in the house of the Jesuits at Madrid.	
"FISHING FOR SOULS," 1614 . . . . .	970
From a picture by Adrian van de Venne, in the Museum at Amsterdam. An allegorical representation of the religious strife of the time. On the left of the spectator is a group of Protestants, in the midst of them preachers in boats, one of whom holds up to the men in the water around a Bible inscribed "Evangelio Piscatores, 1614"; the ships on the right are filled with Catholic bishops, priests, and monks, and the Catholics are grouped on the shore near them. Many of the figures are portraits.	
GEORGE HERBERT ( <i>Engraving by Robert White</i> ) . . . . .	972
JAMES I. ( <i>Picture by P. van Somer, in National Portrait Gallery</i> ) . . . . .	975
CONVOCAION, 1623-4 ( <i>Contemporary print in British Museum</i> ) . . . . .	977
THE NATION AND ITS RIOTOUS GOVERNORS, 1603. . . . .	978
From a satirical print in the British Museum. The figures of the various people striving to mount the ass which represents England, of the poor man who begs the judge to supersede them, and of the judge who wisely declines to meddle in the fray, illustrate not merely the costume but also the temper of the people with whom James had to deal at the beginning of his reign, and their view of the political situation.	
QUEEN ELIZABETH OPENING PARLIAMENT . . . . .	982
From R. Glover's "Nobilitas politica et civilis," 1608. This is probably the earliest authentic representation of a meeting of the House of Lords: for in that on p. 445 there is a confusion of dates, and the Peers gathered round Henry VIII. in p. 691 are evidently very informally grouped. In the present illustration the arrangement of the House, save that the mitred abbots have disappeared, is much the same as in Edward IV.'s time. The chair on the Queen's right is marked "Rex Scocie," that on her left "Princeps Walliæ." The 17 bishops sit on the right side of the House (viewed from the throne), 29 lay peers on the left; the judges are in the middle; immediately before the throne stand the Treasurer and the Marshal; in the rear are some of the peers' eldest sons; and at the bar stands a deputation of the Commons, presenting their newly-chosen Speaker to the Queen.	
UNITE OF JAMES I. . . . .	984
James I. issued coins similar to those already in use in England; but he also issued in 1604, beside the sovereign, a gold coin of the same value, called the unite, which commemorated the union of England and Scotland by the legend "King of Great Britain" (instead of "England and Scotland"), "France and Ireland" on the obverse, and "I will make them one people" on the reverse. Its value was afterwards raised to 22s. The specimen here figured (from the British Museum) dates from 1612-1619.	
HENRY, PRINCE OF WALES . . . . .	985
From a miniature by Isaac Oliver, at Windsor Castle. Henry, eldest son of James I., was born in 1594 and died in 1612.	
THE GUNPOWDER PLOTTERS . . . . .	987
From the title-page of a German tract, "Warhaffte und eigentliche Beschreibung der Verrätherei," &c., published at Frankfort in 1606, by the brothers De Bry, who were in London at the time of the Plot.	

- HOUSE OF THE HOUSE OF THE PAUL FISHING . . . . . 989  
 Formerly in Brimptan (Wiltshire, Longleaze Park, owned by Sir Paul Drury, a great Levant merchant, who was sent by James I. to search for the Turkey trade 1611-1620). The house was demolished in 1620, when the site was removed to the South Kensington Museum, where it is now preserved. Its lower part had been used as the station for the Paul Fishermen's boats. It has been filled with modern boats, the 17th century pattern, but the painting this has been replaced by the simple glazing which is the original coloring of the house.
- ARMS OF THE LEVANT COMPANY (*Illustration of the Arms of the Levant Company*) . . . . . 984  
 The Company of Levant or Turkey merchants was incorporated by Queen Elizabeth.
- ARMS OF THE AFRICAN COMPANY (*Illustration of the Arms of the African Company*) . . . . . 989  
 This Company was first incorporated in 1582, as the "Company of the name of 'The Company of Royal Adventurers of England for Africa' and finally in 1672, as "The Royal African Company." It was dissolved, owing to the opposition of the Dutch.
- ORIGINAL ARMS OF THE EAST INDIA COMPANY . . . . . 990  
 Mr. F. C. Danvers has kindly lent this illustration from his paper on the "India Office Records." The first charter granted to the East India Company by Elizabeth in 1600 gave them the exclusive privilege of trading to the Indies for fifteen years. In May 1601 they ordered their treasurer "to give to the Kyng of Heraldes the sume of Twentie merkes for a signifyinge of Arms to the Companie by vertue of his Office." In July, finding their voyage round the Cape hindered by Dutch and Spanish ships, they determined to seek a north-west passage to India; some interesting records of this scheme are preserved. At first they traded only with Java, Sumatra, and the neighbouring isles; in 1608 they sent ships to Surat and Cambay, and thus began a trade with India proper, where Surat became their chief seat. The earliest extant document from abroad relating to the Company's business is a translation of the Articles granted by the King of Achin to the subjects of the Queen of England, for the entry and trade in his dominions.
- COURT OF WARDS AND LIVERIES, TEMP. ELIZABETH . . . . . 991  
 From the engraving in "Vetusta Monumenta" of a picture in the collection of the Duke of Richmond. The date appears to be c. 1580-98. At the head of the table sits the Master of the Court (who at that time was Lord Burleigh), with the mace on the table beside him; right and left of him sit two judges, probably acting as his assessors; next to these sit, on the right the Surveyor, on the left the Attorney of the Court; next to the Surveyor is the Receiver-General, reading a scroll, and beyond him the Clerk with his rod; opposite are the Auditor, and the Messenger wearing his badge; facing the Master stand three clerks, and behind them two Serjeants.
- CRESSSET, SEVENTEENTH CENTURY (*Tower of London*) . . . . . 992
- MONUMENT OF RICHARD HUMBLE, ALDERMAN OF LONDON, AND HIS FAMILY . . . . . 993  
 In the church of St. Mary Overie (also called St. Saviour), Southwark. Richard Humble died in 1616; this tomb, erected by his only surviving child, is one of the two canopied monuments in London, and has therefore been drawn specially for this book. The Alderman's two wives kneel behind him; below are represented, on one side his four daughters, on the other his two sons.
- THE BELLMAN OF LONDON, 1616 . . . . . 994  
 From the title-page of a tract or broadside, "The Bellman of London," 1616, in the Bagford Collection (British Museum). Some forty years later Samuel Pepys writes in his Diary:—"I staid up till the bellman came by with his bell, just under my window, as I was writing this very line, and cried, 'Past one of the clock, and a cold, frosty, windy morning.'"
- OLD TOWN HALL, HEREFORD . . . . . 995  
 From a facsimile, published by the Camden Society, of a MS. "History from Marble," compiled by Thomas Dingley in the reign of Charles II. The Hereford Town-hall was built in 1618-20 by John Abell, who was considered the master-builder of the 17th century, and who was appointed "one of his Majesty's carpenters" during the defence of Hereford at the siege of 1643.

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The building is now destroyed. Dingley gives a curious account of it:—  
 "This is a fair Timber Structure supported by Columns of wood. Here sit  
 the Judges of Assize over the Piazza or Walk. In the uppermost part of this  
 building are Chambers for the several Corporacons of this city with their  
 Arms, and these proper verses of Scripture and devices over their Doors.

"The Skinners have the representation of Adam and Eve, and these words:—  
 Unto Adam also and to his wife did the Lord God make coats of skin, and  
 cloathed them.—Gen. ch. 3 ver. 21.

"The Tanners this:—Send therefore to Joppa and call hither Simon whose  
 surname is Peter; he is lodged in the house of one Symon a Tanner, by, &c.  
 —Acts 10 v. 32.

"Butchers, the motto:—Omnia subiecisti sub pedibus, oves & boves."—  
 Psal. 8 v. 6 and 7.

"Glovers:—They wandred about in sheepskins and goatskins, being  
 destitute, &c.—Heb. ch. 11 v. 37.

"Bakers:—Give us day by day our daily bread.—Luke 11 v. 3<sup>d</sup>.

"Cloathiers or Cloath Workers . . . have this motto:—My trust is in God  
 alone, besides about their chamber these verses (I suppose sett up by one John  
 Lewis, once master of the Company here), in old English Character, such as  
 it is:—

"Cloathing doth other trades exceed as farr  
 As splendid Sol outshines the dullest starr.  
 By it the poor doe gain their lively hood  
 Who otherwise might starve for want of Food.  
 Farmers by it make money and do pay  
 Their Landlords duly on the very day.  
 The Clothiers they grow rich, shopkeepers thrive,  
 The Winter's worsted and man kept alive.  
 Advance but Clothing and we need not sayle  
 To Colchus against dragons to prevayle  
 Or yoke wild Bulls to gain the Golden Fleece,  
 As Jason did who stray'd so far from Greece.  
 Promote the Staple Trade with Skill and Art  
 The Fleece of Gold will satisfye your heart,  
 Concenter that the Weever may go on,  
 John Lewis swears by Jove it shall be done."

TWO JUDGES, TEMP. ELIZABETH (*MS. Add. 28330*) . . . . . to face p. 996

SIR EDWARD COKE (*Engraved Portrait by David Loggan*) . . . . . 997

"KNIPERDOLING" . . . . . 998

From a sketch by Inigo Jones, by whom the costumes, scenery, and stage  
 contrivances for the Court masques under James I. and Charles I. were nearly  
 all designed; the examples of his sketches here given are from the Shake-  
 speare Society's facsimiles of originals in the collection of the Duke of Devon-  
 shire. Kniperdoling, or Knipperdolling, was a cobbler and a prophet of great  
 repute among the Anabaptists in the time of John of Leyden (early 16th  
 century). The figure to which his name has been given by I. Jones was  
 evidently designed for some Court masque, and intended as a satire upon the  
 sectaries. It thus illustrates the contemptuous attitude of the Court towards  
 the people.

GROUP FROM THE MASQUE OF "THE FORTUNATE ISLES" . . . . . 999

By Inigo Jones. This masque was performed at Court on Twelfth Night,  
 1626. The characters here represented are an "Airy Spirit," "Scogan,"  
 "Skelton" (said to have been poets of the 15th century), and "A Brother of  
 the Rosy Cross."

"CADE" . . . . . 1000

Sketched by Inigo Jones, probably for the part of Jack Cade in Shake-  
 speare's "Henry VI.," Part 2. In this figure, as in that of Knipperdolling,  
 Jones was evidently making a mock, for the entertainment of the court, at a  
 popular leader. Cade's attitude is that of drunken bravado; his tattered  
 trousers contrast absurdly with his plumed head-piece, which is a "sallet" or

"salad," a peculiarly shaped helmet worn in Charles's time, but of only uncommon in that of Shakespeare (who has a punning allusion to the double meaning of its name; "Henry VI., Part 2, Act 1st, Sc. 2nd, 2nd ill.) but obsolete in that of Jones.	PAGE.
ROBERT CAER AND FRANCES HOWARD, EARL AND COUNTESS OF SOMERSET ( <i>contemporary print in British Museum</i> ) . . . . .	1001
ROBERT CECIL, EARL OF SALISBURY ( <i>engraving by Elton</i> ) . . . . .	1003
GERMAN CROSSBOW } c. 1600 ( <i>Tower of London</i> ) . . . . .	1004
ARBALEST }	
The later crossbows were mostly made in Germany; some of them were highly ornamented. The second of those here figured is 45 in. with 1500 lbs. Crossbows are said to have been used in actual warfare for the last time by some of the English troops in the expedition to La Rochelle, in 1627; see below, p. 1033.	
A CANNON, 1608 . . . . .	1005
From MS. Cotton Julius F. iv. (British Museum), a treatise on artillery, written 1608.	
PIKEMAN, TEMP. JAMES I. . . . .	1006
MUSKETEE, TEMP. JAMES I. . . . .	1007
These two figures are from a broadside in the collection of the Society of Antiquaries.	
A KNIGHT OF THE GARTER AND HIS USHER, 1623-5 . . . . .	1008
From MS. Egerton 1264 (British Museum), the Album of a traveller from Nuremberg, George Holtzschuher.	
TILE WITH ARMS AND CREST OF THE BACON FAMILY ( <i>South Elm in Ashmolean Museum</i> ) . . . . .	1009
The initials N. B. on this tile represent Sir Nicholas Bacon, father of Francis.	
CHARLES I. AS PRINCE OF WALES ( <i>miniature by Peter Tillemant, at Windsor Castle</i> ) . . . . .	1012
ROCKING-HORSE OF CHARLES I. . . . .	1013
From the Old Palace, Theobald's Grove; now in the Great House, Cheshunt.	
THE LORD MAYOR OF LONDON, HIS SWORD-BEARER, AND PURSE-BEARER, 1623-5 ( <i>MS. Eg. 1264</i> ) . . . . .	1014
THE LADY MAYORESS AND HER ATTENDANTS, 1623-5 ( <i>MS. Eg. 1264</i> ) . . . . .	1015
ENTRY OF PRINCE CHARLES INTO MADRID, 1623 ( <i>contemporary German print</i> ) . . . . .	1016
PRINCE CHARLES'S WELCOME HOME FROM SPAIN ( <i>frontispiece, in collection of Society of Antiquaries</i> ) . . . . .	1018
THE ENGLISH COUNCIL OF WAR, 1623-4 ( <i>broadside, in same collection</i> ) . . . . .	1020
HALBERT } SEVENTEENTH CENTURY ( <i>Tower of London</i> ) . . . . .	1021
CATCHPOLE }	
CHARLES I. OPENING PARLIAMENT ( <i>contemporary print in British Museum</i> ) . . . . .	1022
An adaptation of the older engraving reproduced in p. 982. The alteration in costume is noticeable.	
ST. GERMANS CHURCH AND PORT ELIOT . . . . .	1025
SIR JOHN ELIOT ( <i>picture in the possession of the Earl of St. Germans, at Port Eliot</i> ) . . . . .	1026
GEORGE VILLIERS, DUKE OF BUCKINGHAM ( <i>from W. J. Delft's engraving of a picture by Miereveldt</i> ) . . . . .	1028
CHIEF JUSTICE CREW, ( <i>after W. Hollar</i> ) . . . . .	1031
MONUMENT OF SIR CHARLES MONTAGUE, 1625 ( <i>Gardiner, "Students' History England"</i> ) . . . . .	1032
In Barking Church, Essex. A similar illustration of the tents and military accoutrements of the time occurs on a monument in St. Helen's Church, Bishopsgate, to the memory of Martin Bond, captain of the Trained Bands of London, who died in 1643.	

	PAGE
SHIPS OF BUCKINGHAM'S FLEET ("A manifestation of the Duke of Buckingham," 1627). . . . .	1033
FACSIMILE OF A PAGE FROM THE ACCOUNT-BOOK OF THE COOPERS' COMPANY OF LONDON, 1576 ( <i>Hazlitt</i> , "Livery Companies") . . . . .	1034
An illustration of the elaborate care and artistic skill which the great manufacturing and trading companies bestowed upon their documents and records. The influence of these companies (among whom the Coopers were one of the most important) on both local and central government was at this time very great. The Coopers' Company dates from the fourteenth century; its extant records and accounts begin in 1439.	
THE HOUSE OF COMMONS, TEMP. CHARLES I. . . . .	1036
From "Discours du bon et loial subject de la Grande Bretagne à la Roynne de ce Pays," Paris, 1648.	
A SUPPER-PARTY, EARLY SEVENTEENTH CENTURY ( <i>Roxburghe Ballad</i> ) . . . .	1038
"TRIPLE EPISCOPACIE" ( <i>Tract</i> , 1641). . . . .	1040
The minister called "of God" is evidently a Puritan; the other two figures are caricatures of Laud, and the whole illustrates the popular feeling about him and his proceedings.	
HAYMAKERS, EARLY SEVENTEENTH CENTURY ( <i>Roxburghe Ballad</i> ) . . . . .	1042
MAP OF THE AMERICAN COLONIES IN 1640 . . . . .	1044
SIR HUMPHRY GILBERT ( <i>engraving by C. van de Pas in Holland's "Herologia"</i> ) . . . . .	1045
A FAMILY GROUP, EARLY SEVENTEENTH CENTURY ( <i>Roxburghe Ballad</i> ) . . . .	1046
JOHN SMITH, GOVERNOR OF VIRGINIA . . . . .	1047
From the map of New England in his "Generall Historie of Virginia," London, 1624.	
GEORGE CALVERT, FIRST LORD BALTIMORE . . . . .	1048
From a picture in the Earl of Verulam's collection at Gorhambury. The first Lord Baltimore planned the settlement of Maryland, which was carried into effect by his son.	
MEDAL OF LORD AND LADY BALTIMORE, 1632 ( <i>British Museum</i> ) . . . . .	1049
A very rare silver medal, with portraits of Cecil Calvert, 2nd Lord Baltimore, and Anne Arundell, his wife, in the year in which Charles I. granted him the province of Maryland.	
GRAVE OF THOMAS CLARK, MATE OF THE "MAYFLOWER," D. 1627 ( <i>Harper's Magazine</i> ) . . . . .	1050
On Burial Hill, New Plymouth, Massachusetts.	
ALLYN HOUSE, NEW PLYMOUTH . . . . .	1051
Built by one of the Pilgrim Fathers; demolished 1826; here reproduced from W. Tudor's "Life of James Otis," Boston (Mass.), 1823.	
AN ENGLISH CITIZEN RIDING WITH HIS WIFE . . . . .	1052
From MS. Egerton, 1269 (British Museum), the Album of Tobias Oelhafen, a citizen of Nuremberg who visited England in 1623-5.	
RURAL SCENE, MID-SEVENTEENTH CENTURY ( <i>Roxburghe Ballad</i> ) . . . . .	1053
WILLIAM LAUD, ARCHBISHOP OF CANTERBURY ( <i>picture by Van Dyck</i> ) . . . .	1054
BRASS OF SAMUEL HARNETT, ARCHBISHOP OF YORK . . . . .	1056
On his tomb in Chigwell Church, Essex; here reproduced from the frontispiece to Mr. Gordon Goodwin's Catalogue of the Harnett Library, Colchester. Harnett died in 1631. The brass is an interesting illustration of the revived use of the old ecclesiastical vestments at this period; it represents the archbishop in full pontificals, with stole, alb, dalmatic, cope, mitre and pastoral staff, and is the latest known example of an English prelate thus arrayed.	
A. SCHOOLMASTER, EARLY SEVENTEENTH CENTURY . . . . .	1057
From the frontispiece to a Latin comedy, "Pedantius," written in the latter years of Elizabeth for performance at Trinity College, Cambridge, but not printed till 1631. Its author, whom the figure of "Pedantius" is thought to	





ROOM IN MALAHIDE CASTLE ( <i>after W. H. Bartlett</i> ) . . . . .	PAGE. 1082
The site of Malahide, four miles from Dublin, was granted by Henry II. to an ancestor of the Talbot family. The room here figured seems to have been decorated in the early part of the seventeenth century. It is panelled with dark Irish oak, richly carved with small figures, mostly of Scriptural subjects.	
JAMES USHER, ARCHBISHOP OF ARMAGH ( <i>from Vertue's engraving of a picture by Sir P. Leys</i> ) . . . . .	1083
STONE CANDLESTICK, dated 1634 ( <i>Antiquarian Museum, Edinburgh</i> ) . . . . .	1085
In the form of a Roman altar; one of a pair, seemingly of Scotch manufacture.	
MAP OF MODERN SCOTLAND . . . . .	1086
A SCOTSWOMAN, TEMP. CHARLES I. ( <i>Hollar, "Ornatius Mulieribus Anglicanus," 1649</i> ) . . . . .	1087
TRAQUAIR CASTLE, PEEBLES-SHIRE . . . . .	1090
The best example now remaining of Scottish domestic architecture, unaltered since the seventeenth century. It was probably built, or at least completed, by the Earl of Traquair, who was Lord High Treasurer of Scotland in 1635.	
CHRIST'S COLLEGE, CAMBRIDGE, IN THE SEVENTEENTH CENTURY . . . . .	1092
From Loggan's "Cantabrigia Illustrata," 1688. Save for the block of buildings at rear, added in 1642, the college could then have been scarcely altered since Milton's time; it has been greatly altered since Loggan's. The tree in the middle of the Fellows' garden (behind the new building) is a mulberry which Milton is said to have planted, and which remains to this day.	
JOHN MILTON, AGED 21 ( <i>from Vertue's engraving, 1731, of a picture then in the possession of Speaker Onslow</i> ) . . . . .	1093
FIGURES DESIGNED BY INIGO JONES FOR A MASQUE ( <i>Shakespeare Society's facsimile</i> ) . . . . .	1095
LUDLOW CASTLE IN THE SEVENTEENTH CENTURY . . . . .	1096
From a drawing by Thomas Dineley in his "Account of the Official Progress of Henry first Duke of Beaufort through Wales, 1684," a MS. in the possession of the Duke of Beaufort. The drawing is here reproduced by permission from the facsimile published by Messrs. Blades, East, and Blades.	
JOHN PRYNNE ( <i>after W. Hollar</i> ) . . . . .	1097
THE "SOVEREIGN OF THE SEAS" ( <i>contemporary print by John Payne</i> ) . . . . .	1098
This ship was built for the Royal Navy in 1637.	
JOHN HAMPDEN ( <i>portrait in collection of the Earl of St. Germans, at Port Eliot</i> )	1100
JOHN BASTWICK } ( <i>after W. Hollar</i> ) . . . . .	1102
HENRY BURTON }	
FACSIMILE OF PART OF THE SOLEMN LEAGUE AND COVENANT, 1638 ( <i>Antiquarian Museum, Edinburgh</i> ) . . . . .	1104
ALEXANDER LESLIE, EARL OF LEVEN ( <i>picture by Vandyck</i> ) . . . . .	1107
PARLIAMENT HOUSE, EDINBURGH . . . . .	1108
From the middle of the sixteenth century the Scottish Parliament, the Courts of Justice, and the Town Council of Edinburgh, had all held their sittings in a building almost on the same site as the hall here represented, which was built in 1632-39 by subscriptions raised in Edinburgh by order of the Town Council, owing to a threat that Parliament and the Courts should be removed from the city unless better accommodation were provided for them. After the extinction of the Scottish Parliament in 1707, the hall was divided by partitions into booths occupied by small traders; it has since been used as a vestibule to the Court Rooms which form the several judicial chambers of the Court of Session.	
JOHN PYM ( <i>miniature by Samuel Cooper in the collection of Mrs. Russell-Astley, at Chequers Court</i> ) . . . . .	1112
CHARLES I. IN THE HOUSE OF LORDS ("Discours du bon et loial subject," 1648) .	1114
The Chancellor stands behind the King on the right, the treasurer on the left; the Grand Chamberlain holds the crown, the Constable the sword; in the foreground are a herald and an usher; some of the peers are grouped	
*aground.	

THE PARLIAMENT HOUSE AND WESTMINSTER HALL, TEMP. CHARLES I. (after <i>W. Holhu</i> ) . . . . .	1116
One of the very few existing views of the old House of Parliament. The building was originally a chapel, founded by King Stephen in honour of his patron saint, and refounded by Edward III. as a collegiate church attached to the royal palace of Westminster. After the suppression of the Monastery of Edward VI., the chapel became the meeting place of the House of Commons, whose sessions had hitherto been held in the chapter-house of the Abbey. The Commons continued to meet in St. Stephen's chapel till 1834, when it was burnt down; only the crypt now remains.	
LAMBETH PALACE (after <i>W. Holhu</i> , 1647 . . . . .	1118
TRIAL OF STRAFFORD (after <i>W. Holhu</i> . . . . .	1120
EXECUTION OF STRAFFORD (after <i>W. Holhu</i> . . . . .	1122
JAMES GRAHAME, EARL (AFTERWARDS MARQUESS) OF MONTROSE (from an engraving by <i>Faust</i> of a picture by <i>Honthorst</i> ) . . . . .	1125
LUCIUS CARY, VISCOUNT FALKLAND (Picture by <i>Franc. Hals</i> , in the collection of Lord Arundell of Wardour) . . . . .	1127
SIR EDMUND VERNEY . . . . .	1128
Ever since Charles was thirteen, Sir Edmund Verney (who was ten years older) had been in his household; since Charles's accession to the Crown, he had been Knight Marshal of the Palace; he was appointed Standard-bearer to the King in August, 1642, vowed that "By the grace of God, that they that would wrest that standard from his hand must first wrest his soul from his body," and kept his vow; the standard was taken at Edgehill out of the rigid clasp of a dead man's hand. The picture here reproduced is among the Verney family portraits at Claydon House; it was painted by Vandyck for Charles I. as a present to Sir Edmund. He is represented with his Marshal's staff; the head-piece on the table beside him is a "Pott for the Hebd" which he ordered to be made and sent after him when on the march to Scotland with Charles in 1639, but it was so difficult to get one made big enough that he never received it till the expedition was at an end, whereupon he wrote to his son "I will now keepe it to boyle my porrage in."	
"THE CARELESSE NON-RESIDENT" . . . . .	1130
From the title-page of a tract, "A Remonstrance against the Non-residents of Great Britain," 1642. Shows how long the popular feeling against pluralities had existed before the system was abolished in 1838. The figure gives the dress of an English clergyman in the middle of the seventeenth century.	
PROCTOR AND PARATOR . . . . .	1131
From the title-page of a tract, "The Proctor and Parator, their Mourning, or the Lamentation of Doctors' Commons at their downfall; being a true Dialogue relating the fearfull abuses and exorbitances of those spirituall courts," 1641.	
WILLIAM LENTHALL, SPEAKER OF THE LONG PARLIAMENT . . . . . to face p.	1133
From a water-colour copy (in the Sutherland collection, Bodleian Library), by Thomas Athow, of a picture formerly at Burford Priory, the home of the Lenthalls.	
FACSIMILE OF PART OF SIR RALPH VERNEY'S NOTES OF THE LONG PARLIAMENT . . . . .	1134
Reproduced, by permission, from Lady Verney's "Memoirs of the Verney Family." Sir Ralph (son of Sir Edmund represented in p. 1128; see above) was present as member for Aylesbury, in the House of Commons when Charles went to seize the five members. The account of the scene given in the text is derived from the notes here reproduced.	
AN ENGLISH ARCHER ( <i>Gervase Markham</i> , "Art of Archerie," 1634) . . . . .	1135
Seemingly meant to represent the King himself.	
WILLIAM CAVENDISH, EARL (AFTERWARDS DUKE) OF NEWCASTLE (from <i>Holl's</i> engraving of a picture by <i>Vandyck</i> in the collection of <i>Earl Spencer</i> ) . . . . .	1137
MILITIAMEN, TEMP. CHARLES I. (contemporary tract) . . . . .	1138

- MEDAL OF SIR JOHN HOTHAM . . . . . PAGE 1139  
A unique model (silver) in the British Museum; by Thomas Simon, a medallist who worked for the Parliamentary party. Sir J. Hotham was accused of treason to the Parliament in 1644, and beheaded January 2, 1645. This medal was a memorial executed for his family and friends, according to a custom very general at this time.
- REVERSE OF SECOND GREAT SEAL OF CHARLES I. . . . . 1140  
This seal, used in 1627--1640, is the finest of the three seals of Charles I. Its obverse shows the King on his throne; the spirited figure on the reverse represents him as the type of a dashing Cavalier soldier, in striking contrast with the Puritan warrior portrayed on the seal of Oliver Cromwell (p. 1247). Compare the whole conception of this seal with that of the Commonwealth (pp. 1220-1221).
- ROBERT DEVEREUX, EARL OF ESSEX, GENERAL OF THE PARLIAMENTARY FORCES. (*after W. Hollar*) . . . . . 1142
- PRINCE ROBERT (*from a medal by him*) . . . . . 1143
- PILLAR AND STAIRCASE LEADING TO HALL, CHRIST CHURCH, OXFORD . . . . 1144  
From a photograph. A fine example of English architecture c. 1640.
- £3 GOLD PIECE OF CHARLES I., 1643 (*British Museum*) . . . . . 1145  
During the year 1642-4 Charles issued some gold pieces, worth 60s. each. They seem to have been all coined at Oxford. The types vary; this one, the finest, is very rare. The legend, an abbreviation of "Religio Protestans, Leges Angliæ, Libertas Parliamenti," refers to the King's Declaration at Wellington, September 19, 1642, that he would preserve "the Protestant religion, the known laws of the land, and the just privileges of Parliament."
- SIR BEVIL GREENVIL (*picture belonging to Mr. Bernard Grenville*) . . . . . 1147
- AN ENGLISH TRADESMAN'S WIFE AND CITIZEN'S DAUGHTER (*Hollar, "Antea Feneris," 1640*) . . . . . 1148
- HIGHLAND TURK, SEVENTEENTH CENTURY (*Antiquarian Museum, Edinburgh*). . 1149
- MOULD FOR COMMUNION-TOKENS . . . . . 1150
- STAMP FOR COMMUNION-TOKENS . . . . . 1151  
The use of "tokens" to be distributed by the minister or elders to intending communicants a day or two before the Communion Service, and by them returned when they came to the service, was first adopted by the French Calvinists in 1560. From them the practice soon spread among the Scottish Presbyterians. The French tokens were of lead; in Scotland written tickets seem to have been used at first, but early in the seventeenth century metallic tokens became common, and have remained in use till the present time, when early are again superseding them. They were generally made of lead; sometimes of brass or tin. The earliest of them were square, about half an inch to one inch in diameter, and marked simply with the initial of the parish; in the seventeenth century they grew larger, to make room for the introduction of a date and a more elaborate monogram; then there grew up a custom of making new tokens, or recasting old ones, when a new minister came to a parish, and early in the eighteenth century it became usual to mark them with the minister's initials. The tokens were generally made under the personal superintendence of certain members of the kirk-session appointed for the purpose. Each kirk-session had its own mould, or stamp, for making them. The examples here given are reproduced, by permission, from the Rev. T. Burns's "Old Scottish Communion Plate." The first illustration shows the token-mould of Crail parish, open, and with a token in it. The second represents the token-stamp of Swinton parish, in its box, and with a token beside it. Both date from the seventeenth century.
- THE SOLEMN LEAGUE AND COVENANT, 1643 . . . . . 1152  
A reduced facsimile of an engraving by W. Hollar, containing the text of the Covenant with allegorical illustrations. In the first compartment, on each side of the title, is a group of men swearing to the Covenant with uplifted hands, beneath the text Jer. l. 5; the first article is illustrated by a preacher, with the text Deut. xxvi. 17, 18; the second, by a church door whence issues a procession of "coristers, singing-men, deanes and bishops," over whose

head, is written Matt. xi. 13; the second stone, above the altar, is inscribed with the text Eccl. ix. 5; the fourth stone, on "A Man," is inscribed "A Priest," who are both being led to punishment; the fifth stone, from Eccl. ix. 38. The fifth article is illustrated by three men, from England, Scotland, and Ireland, holding three standards, with the text from Eccles. iv. 12; the sixth, by a man, from whom the words "Breake the Covenant," having his hands and feet bound, who answers "O no, no," while over them is an inscription from Eccl. ix. 12; at the foot of the last article is a church, to which a man is sent, from Micah iv. 2; another man addresses a child, "Come," from the tavern, and a fourth man meets, with the word "I am here," who says, "I am here."

**MEDAL OF EARL OF MANCHESTER** (*after the original*) . . . . . 1151  
A silver medal, very fine; it reads as follows: "The Earl of Manchester, 1649, interesting for the view of the two Houses of Parliament on the 10th of March 1649."

**ORDER OF PARLIAMENT CONCERNING VEM** . . . . . 1154  
Reproduced, by kind permission of Mr. Toulmin Smith, from the original possession. This order, issued March 23, 1644 (1643), was issued on account of the "murk" or monogram I. C. F., representing the Earl and Commons of England, beneath the crown who considered by the Parliament to themselves.

**THE EARL OF ESSEX** (*after W. Holman*) . . . . . 1155

**OLIVER CROMWELL** (*picture by Walker, at Hinton House*) . . . . . 1156

**PLAN OF THE BATTLE OF MARSTON MOOR** . . . . . 1158

**MEMORIAL MEDAL OF THE EARL OF ESSEX, 1646** (*British Museum*) . . . . . 1159  
Silver; very rare.

**"A LOVELY COMPANY"** . . . . . 1162, 1164, 1165, 1166

Cromwell's own description of his brigade (see p. 1162) was illustrated by these figures, carved in wood on the staircase at Cromwell House, Hinton, Dorset. Local tradition asserts that this house was used as a convalescent home in connexion with the Hospital for Sick Children in Great Ormond Street, London, originally built in 1630, and was altered and redecorated by Oliver Cromwell, and given by him to his daughter Bridget and her first husband, Ireton, whom she married in 1646. It is certain that Ireton lived at Hinton, where he was one of the acting governors of the Grammar School; the monogram I. C., doubtless representing Ireton and Cromwell, is on a painted piece in one of the rooms at Cromwell House; on the ceiling of another room (partly burnt in 1865, but restored) is a coat of arms which seems to be that of the Ireton family; and on a boundary stone let into the garden wall the initials I. C. appear again, with a small O between them, perhaps standing for Oliver. The whole decoration of the house shows that it was designed for the abode of an officer of the New Model. Two figures, said to have been Cromwell and Ireton, were destroyed at the Restoration; the nine which remain, placed as if on guard on the newels of the staircase, are undoubtedly carved from the life; the originals were in all likelihood picked men of the New Model Army. They are:

1. Fifer.
2. Drummer.
3. Targeteer or rondelier, a kind of infantry thought by some leaders to be valuable against pikemen.
4. Officer of infantry, perhaps pikemen; a beautiful figure, with a very ornamental breastplate. That he is not a cavalry officer is shown by his iron skirts or tassets, which are unsuited for riding, and also by his having no spurs and no long steel gauntlet on his left hand.
5. Musketeer; a capital figure, the musket-stock very well carved. From earlier descriptions of these carvings before they were so much mutilated it is known that this man originally had a rest as well as a musket.
6. Pikeman; this figure formerly had a pike. As his sword is a short side-arm, he is not an officer.
7. Caliver-man. This figure had a caliver (a smaller piece than a musket) in the left hand; his armour and dress however are those of the typical pike-





## CHAPTER VIII

### PURITAN ENGLAND

#### Section I. The Puritans, 1583—1603

[*Authorities.* For the primary facts of the ecclesiastical history of this time, Strype's "Annals," and his lives of Grindal and Whitgift. Neal's "History of the Puritans," besides its inaccuracies, contains little for this period which is not taken from the more colourless Strype. For the origin of the Presbyterian movement, see the "Discourse of the Troubles at Frankfort, 1576," often republished; for its later contest with Elizabeth, Mr. Maskell's "Martin Marprelate," which gives copious extracts from the rare pamphlets printed under that name. Mr. Hallam's account of the whole struggle ("Constitutional History," caps. iv. and vii.) is admirable for its fulness, lucidity, and impartiality. Wallington's "Diary" gives us the common life of Puritanism; its higher side is shown in Mrs. Hutchinson's Memoirs of her husband, and in the early life of Milton, as told in Mr. Masson's biography.]

NO GREATER moral change ever passed over a nation than passed over England during the years which parted the middle of the reign of Elizabeth from the meeting of the Long Parliament. England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm. When Bishop Bonner set up the first six Bibles in St. Paul's "many well-disposed people used much to resort to the hearing thereof, especially when they could get any that had an audible voice to read to them." . . . "One John Porter used sometimes to be occupied in that goodly exercise, to the edifying of himself as well as others. This Porter was a fresh young man and of a big stature; and great multitudes would resort thither to hear him, because he could read well and had an audible voice." But the "goodly

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exercise" of readers such as Porter was soon superseded by the continued recitation of both Old Testament and New in the public services of the Church; while the small Geneva Bibles carried the Scripture into every home. The popularity of the Bible was owing to other causes besides that of religion. The whole prose literature of England, save the forgotten tracts of Wyclif, has grown up since the translation of the Scriptures by Tyndale and Coverdale. So far as the nation at large was concerned, no history, no romance, hardly any poetry, save the little-known verse of Chaucer, existed in the English tongue when the Bible was ordered to be set up in churches. Sunday after Sunday, day after day, the crowds that gathered round Bonner's Bibles in the nave of St. Paul's, or the family group that hung on the words of the Geneva Bible in the devotional exercises at home, were leavened with a new literature. Legend and annal, war-song and psalm, State-roll and biography, the mighty voices of prophets, the parables of Evangelists, stories of mission journeys, of perils by the sea and among the heathen, philosophic arguments, apocalyptic visions, all were flung broadcast over minds unoccupied for the most part by any rival learning. The disclosure of the stores of Greek literature had wrought the revolution of the Renaissance. The disclosure of the older mass of Hebrew literature wrought the revolution of the Reformation. But the one revolution was far deeper and wider in its effects than the other. No version could transfer to another tongue the peculiar charm of language which gave their value to the authors of Greece and Rome. Classical letters, therefore, remained in the possession of the learned, that is, of the few; and among these, with the exception of Colet and More, or of the pedants who revived a Pagan worship in the gardens of the Florentine Academy, their direct influence was purely intellectual. But the tongue of the Hebrew, the idiom of the Hellenistic Greek, lent themselves with a curious felicity to the purposes of translation. As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language. For the moment however its literary effect was less than its social. The power of the book over the mass of Englishmen showed itself

in a thousand superficial ways, and in none more conspicuously than in the influence it exerted on ordinary speech. It formed, we must repeat, the whole literature which was practically accessible to ordinary Englishmen; and when we recall the number of common phrases which we owe to great authors, the bits of Shakspeare, or Milton, or Dickens, or Thackeray, which unconsciously interweave themselves in our ordinary talk, we shall better understand the strange mosaic of Biblical words and phrases which coloured English talk two hundred years ago. The mass of picturesque allusion and illustration which we borrow from a thousand books, our fathers were forced to borrow from one; and the borrowing was the easier and the more natural that the range of the Hebrew literature fitted it for the expression of every phase of feeling. When Spenser poured forth his warmest love-notes in the "Epithalamion," he adopted the very words of the Psalmist, as he bade the gates open for the entrance of his bride. When Cromwell saw the mists break over the hills of Dunbar, he hailed the sun-burst with the cry of David: "Let God arise, and let his enemies be scattered. Like as the smoke vanisheth, so shalt thou drive them away!" Even to common minds this familiarity with grand poetic imagery in prophet and apocalypse gave a loftiness and ardour of expression, that with all its tendency to exaggeration and bombast we may prefer to the slipshod vulgarisms of to-day.

But far greater than its effect on literature or social phrase was the effect of the Bible on the character of the people at large. Elizabeth might silence or tune the pulpits; but it was impossible for her to silence or tune the great preachers of justice, and mercy, and truth, who spoke from the book which she had again opened for her people. The whole moral effect which is produced now-a-days by the religious newspaper, the tract, the essay, the lecture, the missionary report, the sermon, was then produced by the Bible alone; and its effect in this way, however dispassionately we examine it, was simply amazing. One dominant influence told on human action: and all the activities that had been called into life by the age that was passing away were seized, concentrated, and steadied to a definite aim by the spirit of religion. The whole temper of the nation felt the change. A new conception of life

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PREACHING BEFORE THE KING AND PRINCE OF WALES AT PAUL'S CROSS,  
A.D. 1616.

*Picture belonging to the Society of Antiquaries.*

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theologians in England, being, as they say, 'all in that direction.' Even a young gentleman like John Robinson felt the theological impulse. 'A young man improved his natural understanding with the acquisition of learning; the first studies he exercised himself in were the principles of religion.' The whole nation became, in fact, a church. The great problems



COLONEL HUTCHINSON AND HIS SON.  
*Picture by R. Walker, formerly at Outhorpe.*

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of life and death, whose questionings found no answer in the higher minds of Shakspeare's day, pressed for an answer not only from noble and scholar but from farmer and shopkeeper in the age that followed him. We must not, indeed, picture the early Puritan as a gloomy fanatic. The religious movement had not as yet come into conflict with general culture. With the close of the

Elizabethan age, indeed, the intellectual freedom which had marked it faded insensibly away: the bold philosophical speculations which Sidney had caught from Bruno, and which had brought on Marlowe and Raleigh the charge of atheism, died, like her own religious indifference, with the Queen. But the lighter and more elegant sides of the Elizabethan culture harmonized well enough with the temper of the Puritan gentleman. The figure of Colonel Hutchinson, one of the Regicides, stands out from his wife's canvas with the grace and tenderness of a portrait by Vandyck. She dwells on the personal beauty which distinguished his youth, on "his teeth even and white as the purest ivory," "his hair of brown, very thickset in his youth, softer than the finest silk, curling with loose great rings at the ends." Serious as was his temper in graver matters, the young squire of Owthorpe was fond of hawking, and piqued himself on his skill in dancing and fence. His artistic taste showed itself in a critical love of "paintings, sculpture, and all liberal arts," as well as in the pleasure he took in his gardens, "in the improvement of his grounds, in planting groves and walks and forest trees." If he was "diligent in his examination of the Scriptures," "he had a great love for music, and often diverted himself with a viol, on which he played masterly." We miss, indeed, the passion of the Elizabethan time, its caprice, its largeness of feeling and sympathy, its quick pulse of delight; but, on the other hand, life gained in moral grandeur, in a sense of the dignity of manhood, in orderliness and equable force. The temper of the Puritan gentleman was just, noble, and self-controlled. The larger geniality of the age that had passed away was replaced by an intense tenderness within the narrower circle of the home. "He was as kind a father," says Mrs. Hutchinson of her husband, "as dear a brother, as good a master, as faithful a friend as the world had." The wilful and lawless passion of the Renaissance made way for a manly purity. "Neither in youth nor riper years could the most fair or enticing woman ever draw him into unnecessary familiarity or dalliance. Wise and virtuous women he loved, and delighted in all pure and holy and unblameable conversation with them, but so as never to excite scandal or temptation. Scurrilous discourse even among men he abhorred; and though he sometimes took pleasure in wit and mirth, yet

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that which was mixed with ingratia, for he could endure." To the Puritan the wilfulness of his feelings was one of the



THE ENGLISH GENTLEMAN, 1633.

Frontispiece to Brathwaite's "English Gentleman."

Renaissance had controlled, and even the English Bible was not an exception. His education, moreover, left him with a full mastery of the English language and a profound knowledge of the classics. A certain amount of religious belief was implanted in him by the highest of his teachers, but he was not at all concerned about them. His temper, quick and almost naturally hot, was by no means self-controlled. In his domestic life he was a man of the sword against all others, or friendly enough to be deliberately unkind and wounding the souls he touched. His life was orderly and methodical, sparing of diet and of self-indulgence; he rose early, "he never was at any time idle, and hard to see any one else so." The new sobriety and self-restraint marked itself even in his change of dress. The gorgeous colours and jewels of the Renaissance disappeared. Colonel Hutchinson

"left off very early the wearing of anything that was costly, yet in his plainest negligent habit appeared very much a gentleman." The loss of colour and variety in costume

reflected no doubt a certain loss of colour and variety in life itself: but it was a loss compensated by solid gains. Greatest among these, perhaps, was the new conception of social equality. Their common calling, their common brotherhood in Christ, annihilated in the mind of the Puritans that overpowering sense of social distinctions which characterized the age of Elizabeth. The meanest peasant felt himself ennobled as a child of God. The proudest noble recognized a spiritual equality in the poorest "saint." The great social revolution of the Civil Wars and the Protectorate was already felt in the demeanour of gentlemen like Hutchinson. "He had a loving and sweet courtesy to the poorest, and would often employ many spare hours with the commonest soldiers and poorest labourers." "He never disdained the meanest nor flattered the greatest." But it was felt even more in the new dignity and self-respect with which the consciousness of their "calling" invested the classes beneath the rank of the gentry. Take such a portrait as that which Nehemiah Wallington, a turner in Eastcheap, has left us of a London housewife, his mother. "She was very loving," he says, "and obedient to her parents, loving and kind to her husband, very tender-hearted to her children, loving all that were godly,

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THE ENGLISH GENTLEWOMAN  
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*Frontispiece to Drathwaite's  
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much misliking the wicked and profane, she was a pattern of sobriety unto many, very seldom staying at home, but at the church; when others recreated themselves at balls and other times, she would take her needle-work, and so spend her recreation.' . . . God had given her a strong and excellent memory. She was very wise and perfect in all the books of the Bible, likewise in all the stories of the Martyrs, she could readily turn to them; she was also perfect in the history of the English Chronicles, and in the descent of the Kings of England.



A PURITAN FAMILY.

"The whole Division in Two Parts," 1615.

She lived in holy wedlock with her husband twenty years, wanting but four days."

John  
Milton

1608

The strength of the religious movement lay rather among the middle and professional classes than among the gentry; and it is in a Puritan of this class that we find the fullest and noblest expression of the new influence which was leavening the temper of the time. John Milton is not only the highest, but the completest type of Puritanism. His life is absolutely contemporaneous with his cause. He was born when it began to exercise a direct power over English politics and English religion; he died when its effort

to mould them into its own shape was over, and when it had again sunk into one of many influences to which we owe our English character. His earlier verse, the pamphlets of his riper years, the epics of his age, mark with a singular precision the three great stages in his history. His youth shows us how much of the gaiety, the poetic ease, the intellectual culture of the Renaissance lingered in a Puritan home. Scrivener and "precisian" as his father was, he was a skilled musician; and the boy inherited his father's skill

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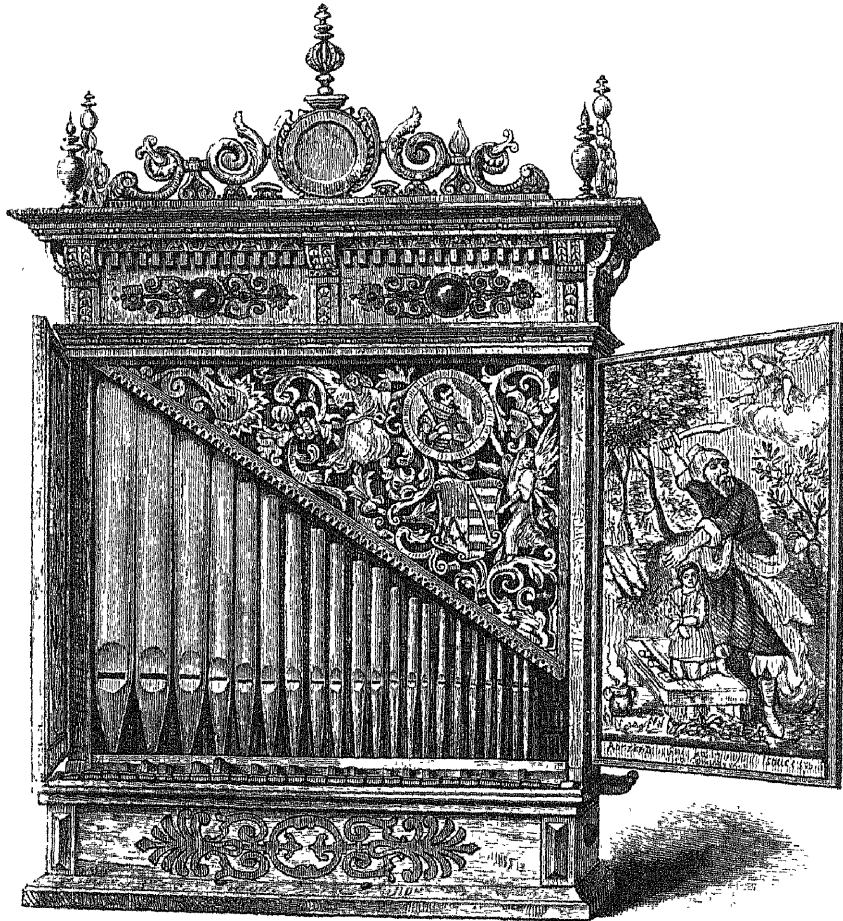
MILTON, AGED TEN.

*Picture by Cornelius Janssen, in collection of Mr. Edgar Disney.*

on lute and organ. One of the finest outbursts in the scheme of education which he put forth at a later time is a passage in which he vindicates the province of music as an agent in moral training. His home, his tutor, his school were all rigidly Puritan; but there was nothing narrow or illiberal in his early training. "My father," he says, "destined me while yet a little boy to the study of humane letters; which I seized with such eagerness that from the twelfth year of my age I scarcely ever went from my lessons to bed before midnight." But to the Greek, Latin, and Hebrew he learnt at

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school, the scrivener advised him to add Italian and French. Nor were English letters neglected. Spenser gave the earliest turn to his poetic genius. In spite of the war between playwright and precisian, a Puritan youth could still in Milton's days avow his love of the stage, "if Jonson's learned sock be on, or sweetest Shak-



ORGAN POSITIVE,  
Early Seventeenth Century.  
*South Kensington Museum.*

spere, Fancy's child, warble his native woodnotes wild," and gather from the "masques and antique pageantry" of the court-revel hints for his own "Comus" and "Arcades." Nor does any shadow of the coming struggle with the Church disturb the young scholar's reverie, as he wanders beneath "the high embowed roof, with

antique pillars massy proof, and storied windows richly dight, casting a dim religious light," or as he hears "the pealing organ blow to the full-voiced choir below, in service high and anthem clear." His enjoyment of the gaiety of life stands in bright contrast with the gloom and sternness which strife and persecution fostered in the later Puritanism. In spite of "a certain reservedness of natural disposition," which shrank from "festivities and jests; in which I acknowledge my faculty to be very slight," the young singer could still enjoy the "jest and youthful jollity" of the world around him, its "quips and cranks and wanton wiles;" he could join the crew of Mirth, and look pleasantly on at the village fair, "where the jocund rebecks sound to many a youth and many a maid, dancing in the chequered shade." But his pleasures were "unreproved." There was nothing ascetic in his look, in his slender, vigorous frame, his face full of a delicate yet serious beauty, the rich brown hair which clustered over his brow; and the words we have quoted show his sensitive enjoyment of all that was beautiful. But from coarse or sensual self-indulgence the young Puritan turned with disgust: "A certain reservedness of nature, an honest haughtiness and self-esteem, kept me still above those low descents of mind." He drank in an ideal chivalry from Spenser, but his religion and purity disdained the outer pledge on which chivalry built up its fabric of honour. "Every free and gentle spirit," said Milton, 'without that oath, ought to be born a knight.' It was with this temper that he passed from his London school, St. Paul's, to Christ's College at Cambridge, and it was this temper that he preserved throughout his University career. . . He left Cambridge, as he said afterwards, "free from all reproach, and approved by all honest men," with a purpose of self-dedication "to that same lot, however mean or high, towards which time leads me, and the will of Heaven."

Even in the still calm beauty of a life such as this, we catch the sterner tones of the Puritan temper. The very height of its aim, the intensity of its moral concentration, brought with them a loss of the genial delight in all that was human which distinguished the men of the Renascence. "If ever God instilled an intense love of moral beauty into the mind of any man," said Milton, "he has instilled it into mine." "Love Virtue," closed his "Comus," "she

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alone is free!" But the passionate love of virtue and of moral beauty, if it gave strength to human conduct, narrowed human sympathy and human intelligence. Already in Milton we note a certain "reservedness of temper," a contempt for "the false estimates of the vulgar," a proud retirement from the meaner and coarser life around him. Great as was his love for Shakspeare, we can hardly fancy him delighting in Falstaff. In minds of a less cultured order, this moral tension ended, no doubt, in a hard unsocial sternness of life. The ordinary Puritan "loved all that were godly, much misliking the wicked and profane." His bond to other men was not the sense of a common manhood, but the recognition of a brotherhood among the elect. Without the pale of the saints lay a world which was hateful to them, because it was the enemy of their God. It was this utter isolation from the "ungodly" that explains the contrast which startles us between the inner tenderness of the Puritans and the ruthlessness of so many of their actions. Cromwell, whose son's death (in his own words) went to his heart "like a dagger, indeed it did!" and who rode away sad and wearied from the triumph of Marston Moor, burst into horse-play as he signed the death-warrant of the King. A temper which had thus lost sympathy with the life of half the world around it could hardly sympathize with the whole of its own life. Humour, the faculty which above all corrects exaggeration and extravagance, died away before the new stress and strain of existence. The absolute devotion of the Puritan to a Supreme Will tended more and more to rob him of all sense of measure and proportion in common matters. Little things became great things in the glare of religious zeal; and the godly man learnt to shrink from a surplice, or a mince-pie at Christmas, as he shrank from impurity or a lie. Life became hard, rigid, colourless, as it became intense. The play, the geniality, the delight of the Elizabethan age were exchanged for a measured sobriety, seriousness, and self-restraint. But the self-restraint and sobriety which marked the Calvinist limited itself wholly to his outer life. In his inner soul sense, reason, judgment, were too often overborne by the terrible reality of invisible things. Our first glimpse of Oliver Cromwell is as a young country squire and farmer in the marsh levels around Huntingdon and St.

*Oliver  
Cromwell*  
b. 1599

Ives, buried from time to time in a deep melancholy, and haunted by fancies of coming death. "I live in Meshac," he writes to a friend, "which they say signifies Prolonging; in Kedar, which signifies Darkness; yet the Lord forsaketh me not." The vivid

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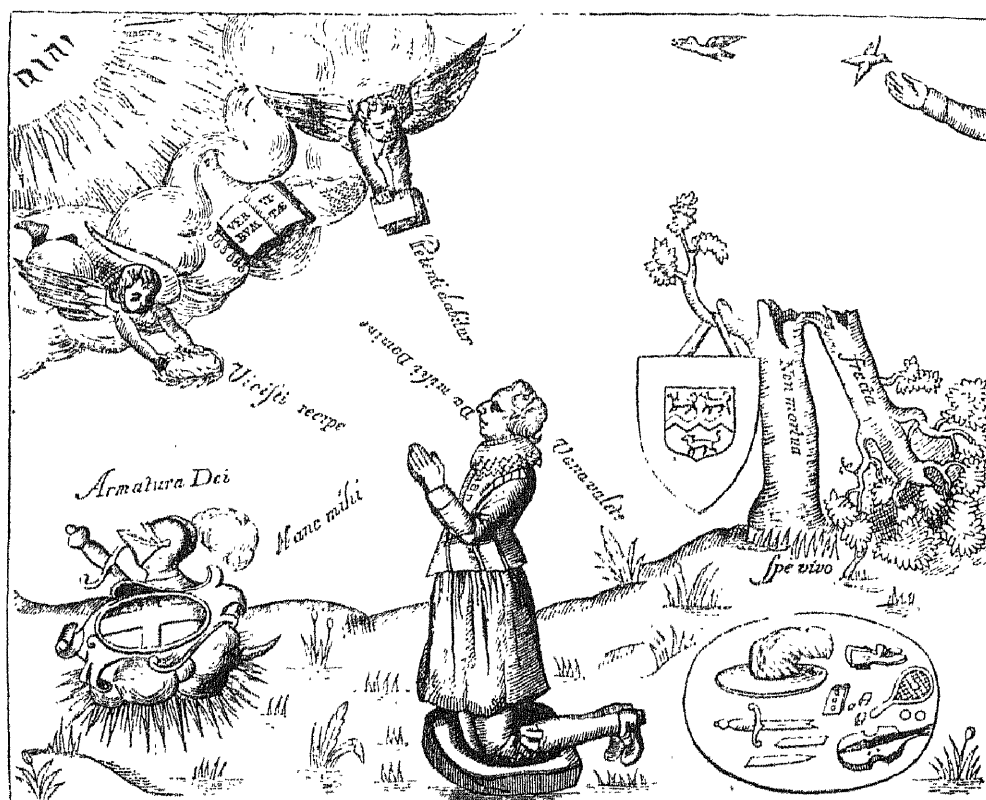
THE MOTHER OF OLIVER CROMWELL.

*From a Picture in the possession of Mrs. Russell Astley, at Chequers Court*

sense of a Divine Purity close to such men made the life of common men seem sin. "You know what my manner of life has been," Cromwell adds. "Oh, I lived in and loved darkness, and hated light. I hated godliness." Yet his worst sin was probably nothing

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more than an enjoyment of the natural buoyancy of youth, and a want of the deeper earnestness which comes with riper years. In imaginative tempers, like that of Bunyan, the struggle took a more picturesque form. John Bunyan was the son of a poor tinker at Elstow in Bedfordshire, and even in childhood his fancy revelled in terrible visions of Heaven and Hell. "When I was but a child of

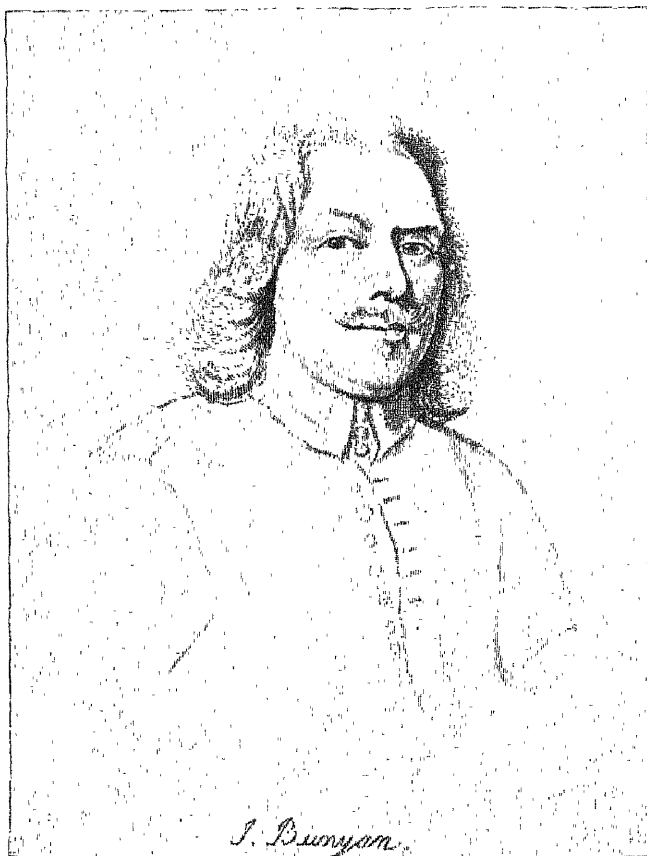


BRASS OF HUMPHREY WILLIS, d. 1618.  
Wells Cathedral.

nine or ten years old," he tells us, "these things did so distress my soul, that then in the midst of my merry sports and childish vanities, amidst my vain companions, I was often much cast down and afflicted in my mind therewith; yet could I not let go my sins." The sins he could not let go were a love of hockey and of dancing on the village green; for the only real fault which his bitter self-

accusation discloses, that of a habit of swearing, was put an end to at once and for ever by a rebuke from an old woman. His passion for bell-ringing clung to him even after he had broken from it as a "vain practice ;" and he would go to the steeple-house and look on, till the thought that a bell might fall and crush him in his sins

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JOHN BUNYAN.

*Drawing by Robert White (British Museum).*

drove him panic-stricken from the door. A sermon against dancing and games drew him for a time from these indulgences ; but the temptation again overmastered his resolve. " I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight. But the same day, as I was in the



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midst of a game of cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, 'Wilt thou leave thy sins and go to Heaven, or have thy sins and go to Hell?' At this I was put in an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to heaven; and was as if I had with the eyes of my understanding seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if He did severely threaten me with some grievous punishment for those and other ungodly practices."



A FAMILY MEAL.  
Early Seventeenth Century.  
*Bulld in Roxburghe Collection.*

The  
Presby-  
terians

Such was Puritanism, and it is of the highest importance to realize it thus in itself, in its greatness and its littleness, apart from the ecclesiastical system of Presbyterianism with which it is so often confounded. As we shall see in the course of our story, not one of the leading Puritans of the Long Parliament was a Presbyterian. Pym and Hampden had no sort of objection to Episcopacy, and the adoption of the Presbyterian system was only forced on the Puritan patriots in their later struggle by political considerations. But the growth of the movement, which thus influenced our

history for a time, forms one of the most curious episodes in Elizabeth's reign. Her Church policy rested on the Acts of Supremacy and of Uniformity; the first of which placed all ecclesiastical jurisdiction and legislative power in the hands of the State, while the second prescribed a course of doctrine and discipline, from which no variation was legally permissible. For the nation at large Elizabeth's system was no doubt a wise and healthy one. Single-handed, unsupported by any of the statesmen or divines about her, the Queen forced on the warring religions a sort of armed truce. The main principles of the Reformation were accepted, but the zeal of the ultra-reformers was held at bay. The Bible was left open, private discussion was unrestrained, but the warfare of pulpit against pulpit was silenced by the licensing of preachers. Outer conformity, attendance at the common prayer, was exacted from all; but the changes in ritual, by which the zealots of Geneva gave prominence to the radical features of the religious change which was passing over the country, were steadily resisted. While England was struggling for existence, this balanced attitude of the Crown reflected faithfully enough the balanced attitude of the nation; but with the declaration of war by the Papacy in the Bull of Deposition the movement in favour of a more pronounced Protestantism gathered a new strength. Unhappily the Queen clung obstinately to her system of compromise, weakened and broken as it was. With the religious enthusiasm which was growing up around her she had no sympathy whatever. Her passion was for moderation, her aim was simply civil order; and both order and moderation were threatened by the knot of clerical bigots who gathered under the banner of Presbyterianism. Of these Thomas Cartwright was the chief. He had studied at Geneva; he returned with a fanatical faith in Calvinism, and in the system of Church government which Calvin had devised; and as Margaret Professor of Divinity at Cambridge he used to the full the opportunities which his chair gave him of propagating his opinions. No leader of a religious party ever deserved less of after sympathy than Cartwright. He was unquestionably learned and devout, but his bigotry was that of a mediæval inquisitor. The relics of the old ritual, the cross in baptism, the surplice, the giving of a ring in marriage, were to

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him not merely distasteful, as they were to the Puritans at large, they were idolatrous and the mark of the beast. His declamation against ceremonies and superstition however had little weight with Elizabeth or her Primates; what scared them was his reckless



THOMAS CARTWRIGHT.  
*S. Clark, "Lives of Eminent Persons."*

advocacy of a scheme of ecclesiastical government which placed the State beneath the feet of the Church. The absolute rule of bishops, indeed, he denounced as begotten of the devil; but the absolute rule of Presbyters he held to be established by the word of God.

For the Church modelled after the fashion of Geneva he claimed an authority which surpassed the wildest dreams of the masters of the Vatican. All spiritual authority and jurisdiction, the decreeing of doctrine, the ordering of ceremonies, lay wholly in the hands of the ministers of the Church. To them belonged the supervision of public morals. In an ordered arrangement of classes and synods these Presbyters were to govern their flocks, to regulate their own order, to decide in matters of faith, to administer "discipline." Their weapon was excommunication, and they were responsible for its use to none but Christ. The province of the civil ruler was simply to carry out the decisions of the Presbyters, "to see their decrees executed and to punish the contemners of them." The spirit of Calvinistic Presbyterianism excluded all toleration of practice or belief. Not only was the rule of ministers to be established as the one legal form of Church government, but all other forms, Episcopalian and Separatist, were to be ruthlessly put down. For heresy there was the punishment of death. Never had the doctrine of persecution been urged with such a blind and reckless ferocity. "I deny," wrote Cartwright, "that upon repentance there ought to follow any pardon of death. . . . Heretics ought to be put to death now. If this be bloody and extreme, I am content to be so counted with the Holy Ghost."

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Opinions such as these might wisely have been left to the good sense of the people itself. Before many years they found in fact a crushing answer in the "Ecclesiastical Polity" of Richard Hooker, a clergyman who had been Master of the Temple, but whose distaste for the controversies of its pulpit drove him from London to a Wiltshire vicarage at Boscombe, which he exchanged at a later time for the parsonage of Bishopsbourne among the quiet meadows of Kent. The largeness of temper which characterized all the nobler minds of his day, the philosophic breadth which is seen as clearly in Shakspeare as in Bacon, was united in Hooker with a grandeur and stateliness of style, which raised him to the highest rank among English prose writers. Divine as he was, his spirit and method were philosophical rather than theological. Against the ecclesiastical dogmatism of Presbyterian or Catholic he set the authority of reason. He abandoned the narrow ground of Scriptural argument to base his conclusions on the general

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principles of moral and political science, on the eternal obligations of natural law. The Puritan system rested on the assumption that an immutable rule for human action in all matters relating to



RICHARD HOOKER.

*Picture in the National Portrait Gallery.*

religion, to worship, and to the discipline and constitution of the Church, was laid down, and only laid down, in Scripture. Hooker urged that a Divine order exists, not in written revelation

only, but in the moral relations, the historical developement, and the social and political institutions of men. He claimed for human reason the province of determining the laws of this order ; of distinguishing between what is changeable and unchangeable in them, between what is eternal and what is temporary in the Bible itself. It was easy for him to push on to the field of theological controversy where men like Cartwright were fighting the battle of Presbyterianism, to show that no form of Church government had ever been of indispensable obligation, and that ritual observances had in all ages been left to the discretion of churches, and determined by the differences of times. But the truth on which Hooker based his argument was of far higher value than his argument itself ; and the acknowledgement of a divine order in human history, of a divine law in human reason, which found expression in his work, harmonized with the noblest instincts of the Elizabethan age. Against Presbyterianism, indeed, the appeal was hardly needed. Popular as the Presbyterian system became in Scotland, it never took any general hold on England ; it remained to the last a clerical rather than a national creed, and even in the moment of its seeming triumph under the Commonwealth it was rejected by every part of England save London and Lancashire, and part of Derbyshire. But the bold challenge to the Government which was delivered by Cartwright's party in a daring "Admonition to the Parliament," which demanded the establishment of government by Presbyters, raised a panic among English statesmen and prelates which cut off all hopes of a quiet appeal to reason. It is probable that, but for the storm which Cartwright raised, the steady growth of general discontent with the ceremonial usages he denounced would have brought about their abolition. The Parliament of 1571 had not only refused to bind the clergy to subscription to three articles on the Supremacy, the form of Church government, and the power of the Church to ordain rites and ceremonies, but favoured the project of reforming the Liturgy by the omission of the superstitious practices. But with the appearance of the "Admonition" this natural progress of opinion abruptly ceased. The moderate statesmen who had pressed for a change in ritual withdrew from union with a party which revived the worst pretensions of the Papacy. As dangers from without

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monition*  
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and from within thickened round the Queen the growing Puritanism of the clergy stirred her wrath above measure, and she met the growth of "nonconforming" ministers by a measure which forms the worst blot on her reign.

The new powers which were conferred in 1583 on the Ecclesiastical Commission converted the religious truce into a spiritual despotism. From being a temporary board which represented the Royal Supremacy in matters ecclesiastical, the Commission was now turned into a permanent body wielding the almost unlimited powers of the Crown. All opinions or acts contrary to the Statutes of Supremacy and Uniformity fell within its cognizance. A right of deprivation placed the clergy at its mercy. It had power to alter or amend the statutes of colleges or schools. Not only heresy, and schism, and nonconformity, but incest or aggravated adultery were held to fall within its scope: its means of enquiry were left without limit, and it might fine or imprison at its will. By the mere establishment of such a Court half the work of the Reformation was undone. The large number of civilians on the board indeed seemed to furnish some security against the excess of ecclesiastical tyranny. Of its forty-four commissioners, however, few actually took any part in its proceedings; and the powers of the Commission were practically left in the hands of the successive Primates. No Archbishop of Canterbury since the days of Augustine had wielded an authority so vast, so utterly despotic, as that of Whitgift and Bancroft and Abbot and Laud. The most terrible feature of their spiritual tyranny was its wholly personal character. The old symbols of doctrine were gone, and the lawyers had not yet stepped in to protect the clergy by defining the exact limits of the new. The result was that at the Commission-board at Lambeth the Primates created their own tests of doctrine with an utter indifference to those created by law. In one instance Parker deprived a vicar of his benefice for a denial of the verbal inspiration of the Bible. Nor did the successive Archbishops care greatly if the test was a varying or a conflicting one. Whitgift strove to force on the Church the Calvinistic supralapsarianism of his Lambeth Articles. Bancroft, who followed him, was as earnest in enforcing his anti-Calvinistic dogma of the Divine right of the episcopate. Abbot had no mercy for Arminianism.



ARCHBISHOP WHITGIFT.  
*From an Engraving by G. Vertue.*



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Laud had none for its opponents. It is no wonder that the Ecclesiastical Commission, which these men represented, soon stank in the nostrils of the English clergy. Its establishment however marked the adoption of a more resolute policy on the part of the Crown, and its efforts were backed by stern



ARCHBISHOP BANCROFT.  
*From an Engraving by G. Vertue.*

measures of repression. All preaching or reading in private houses was forbidden; and in spite of the refusal of Parliament to enforce the requirement of them by law, subscription to the Three Articles was exacted from every member of the clergy.

For the moment these measures were crowned with success. The movement under Cartwright was checked ; Cartwright himself was driven from his Professorship ; and an outer uniformity of worship was more and more brought about by the steady pressure

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ARCHBISHOP ABBOT.  
*From an Engraving by Simon Pass.*

of the Commission. The old liberty which had been allowed in London and the other Protestant parts of the kingdom was no longer permitted to exist. The leading Puritan clergy, whose nonconformity had hitherto been winked at, were called upon to

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submit to the surplice, and to make the sign of the cross in baptism. The remonstrances of the country gentry availed as little as the protest of Lord Burleigh himself to protect two hundred of the best ministers from being driven from their parsonages on a refusal to subscribe to the Three Articles. But the persecution only gave fresh life and popularity to the doctrines which it aimed at crushing, by drawing together two currents of opinion which were in themselves perfectly distinct. The Presbyterian platform of Church discipline had as yet been embraced by the clergy only, and by few among the clergy. On the other hand, the wish of the Puritans for a reform in the Liturgy, the dislike of "superstitious usages," of the use of the surplice, the sign of the cross in baptism, the gift of the ring in marriage, the posture of kneeling at the Lord's Supper, was shared by a large number of the clergy and laity alike. At the opening of Elizabeth's reign almost all the higher Churchmen save Parker were opposed to them, and a motion in Convocation for their abolition was lost but by a single vote. The temper of the country gentlemen on this subject was indicated by that of Parliament; and it was well known that the wisest of the Queen's Councillors, Burleigh, Walsingham, and Knollys, were at one in this matter with the gentry. If their common persecution did not wholly succeed in fusing these two sections of religious opinion into one, it at any rate gained for the Presbyterians a general sympathy on the part of the Puritans, which raised them from a clerical clique into a popular party. Nor were the consequences of the persecution limited to the strengthening of the Presbyterians. The "Separatists" who were beginning to withdraw from attendance at public worship on the ground that the very existence of a national Church was contrary to the Word of God, grew quickly from a few scattered zealots to twenty thousand souls. Presbyterian and Puritan felt as bitter an abhorrence as Elizabeth herself of the "Brownists," as they were nicknamed after their founder Robert Brown. Parliament, Puritan as it was, passed a statute against them. Brown himself was forced to fly to the Netherlands, and of his followers many were driven into exile. So great a future awaited one of these congregations that we may pause to get a glimpse of "a poor people" in Lincolnshire and the neighbour-

hood, who "being enlightened by the Word of God," and their members "urged with the yoke of subscription," had been led "to see further." They rejected ceremonies as relics of idolatry, the rule of bishops as unscriptural, and joined themselves, "as the Lord's free people," into "a church estate on the fellowship of the Gospel." Feeling their way forward to the great principle of liberty of conscience, they asserted their Christian right "to walk in all the ways which God had made known or should make known to them." Their meetings or "conventicles" soon drew down the heavy hand of the law, and the little company resolved to seek a refuge in other lands; but their first attempt at flight was prevented, and when they made another, their wives and children were seized at the very moment of entering the ship. At last, however, the magistrates gave a contemptuous assent to their project; they were in fact "glad to be rid of them at any price;" and the fugitives found shelter at Amsterdam, from whence some of them, choosing John Robinson as their minister, took refuge in 1609 at Leyden. "They knew they were pilgrims and looked not much on these things, but lifted up their eyes to Heaven, their dearest country, and quieted their spirits." Among this little band of exiles were those who were to become famous at a later time as the Pilgrim Fathers of the *Mayflower*.

It was easy to be "rid" of the Brownists; but the political danger of the course on which the Crown had entered was seen in the rise of a spirit of vigorous opposition, such as had not made its appearance since the accession of the Tudors. The growing power of public opinion received a striking recognition in the struggle which bears the name of the "Martin Marprelate controversy." The Puritans had from the first appealed by their pamphlets from the Crown to the people, and Whitgift bore witness to their influence on opinion by his efforts to gag the Press. The regulations of the Star-Chamber for this purpose are memorable as the first step in the long struggle of government after government to check the liberty of printing. The irregular censorship which had long existed was now finally organized. Printing was restricted to London and the two Universities, the number of printers reduced, and all candidates for licence to print were placed under the supervision of the Company of Stationers. Every publication too,

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Marpre-  
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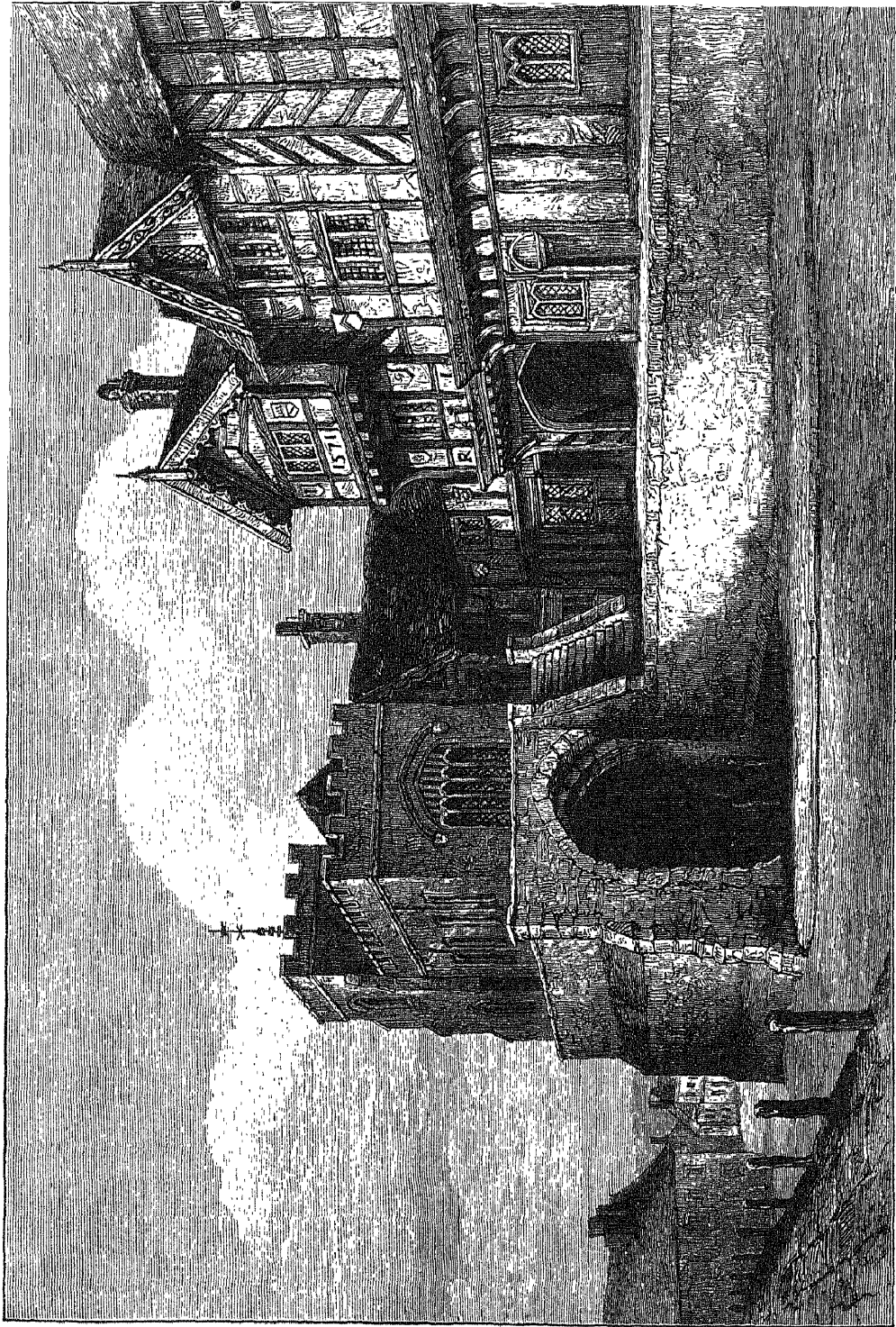
great or small, had to receive the approbation of the Primate or the Bishop of London. The first result of this system of repression was the appearance, in the very year of the Armada, of a series of anonymous pamphlets bearing the significant name of "Martin Marprelate," and issued from a secret press which found refuge from the royal pursuivants in the country-houses of the gentry. The press was at last seized ; and the suspected authors of these scurrilous libels, Penry, a young Welshman, and a minister named Udall, died, the one in prison, the other on the scaffold. But the



AN ENGLISH PRINTING OFFICE, 1619.

*Title-page of R. Pont, "De Sabbaticorum annorum periodis digestio.*

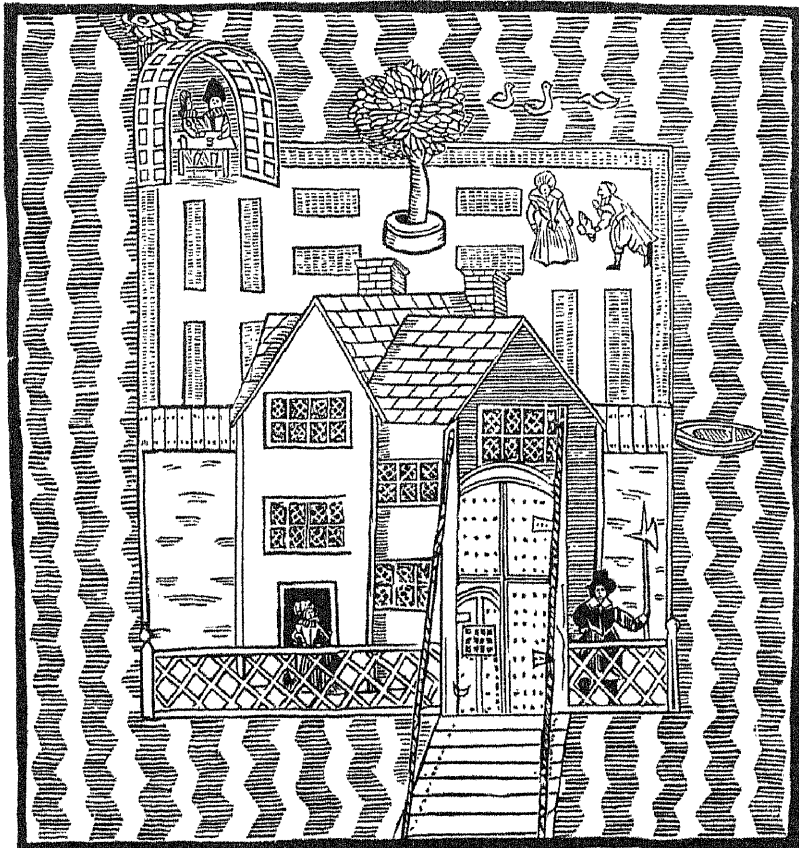
virulence and boldness of their language produced a powerful effect, for it was impossible under the system of Elizabeth to "mar" the bishops without attacking the Crown ; and a new age of political liberty was felt to be at hand when Martin Marprelate forced the political and ecclesiastical measures of the Government into the arena of public discussion. The suppression, indeed, of these pamphlets was far from damping the courage of the Presbyterians. Cartwright, who had been appointed by Lord Leicester to the mastership of an hospital at Warwick, was bold enough to organize his system of Church discipline among the clergy of that



LEICESTER'S HOSPITAL, WARWICK.

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county and of Northamptonshire. His example was widely followed; and the general gatherings of the whole ministerial body of the clergy, and the smaller assemblies for each diocese or shire, which in the Presbyterian scheme bore the name of Synods and Classes, began to be held in many parts of England for the purposes of debate and consultation. The new organization was quickly suppressed indeed, but Cartwright was saved from the banishment which Whitgift demanded by a promise of submission; his influence steadily increased; and the struggle, transferred to the higher sphere of the Parliament, widened into the great contest for liberty under James, and the Civil War under his successor.



"THE MAP OF MOCKBEGGAR HALL, WITH HIS SITUATION IN THE SPACIOUS COUNTRY CALLED ANYWHERE."

Early Seventeenth Century.  
Ballad in Roxburghe Collection.

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Section II.—The First of the Stuarts, 1604—1623

[*Authorities.*—Mr. Gardiner's "History of England from the Accession of James I." is invaluable for its fairness and good sense, and for the fresh information collected in it. We have Camden's "Annals of James I.," Goodman's "Court of James I.," Weldon's "Secret History of the Court of James I.," Roger Coke's "Detection," the correspondence in the "Cabala," the letters in the "Court and Times of James I.," the documents in Winwood's "Memorials of State," and the reported proceedings of the last two Parliaments. The Camden Society has published the correspondence of James with Cecil, and Walter Yonge's "Diary." The letters and works of Bacon (fully edited by Mr. Spedding) are necessary for a knowledge of the period. Hackett's "Life of Williams," and Harrington's "Nugæ Antiquæ" throw valuable side-light on the politics of the time. But the Stuart system can only be fairly studied in the State-Papers, calendars of which are being published by the Master of the Rolls.] [The State Papers are now carried on to 1644.—ED.]

To judge fairly the attitude and policy of the English Puritans, that is of three-fourths of the Protestants of England, at this moment, we must cursorily review the fortunes of Protestantism during the reign of Elizabeth. At its opening the success of the Reformation seemed almost everywhere secure. Already triumphant in the north of Germany at the peace of Augsburg, it was fast advancing to the conquest of the south. The nobles of Austria as well as the nobles and the towns of Bavaria were forsaking the older religion. A Venetian ambassador estimated the German Catholics at little more than one-tenth of the whole population of Germany. The new faith was firmly established in Scandinavia. Eastward the nobles of Hungary and Poland became Protestants in a mass. In the west France was yielding more and more to heresy. Scotland flung off Catholicism under Mary, and England veered round again to Protestantism under Elizabeth. Only where the dead hand of Spain lay heavy, in Castille, in Aragon, or in Italy, was the Reformation thoroughly crushed out; and even the dead hand of Spain failed to crush heresy in the Low Countries. But at the very instant of its

The  
 Catholic  
 Reaction



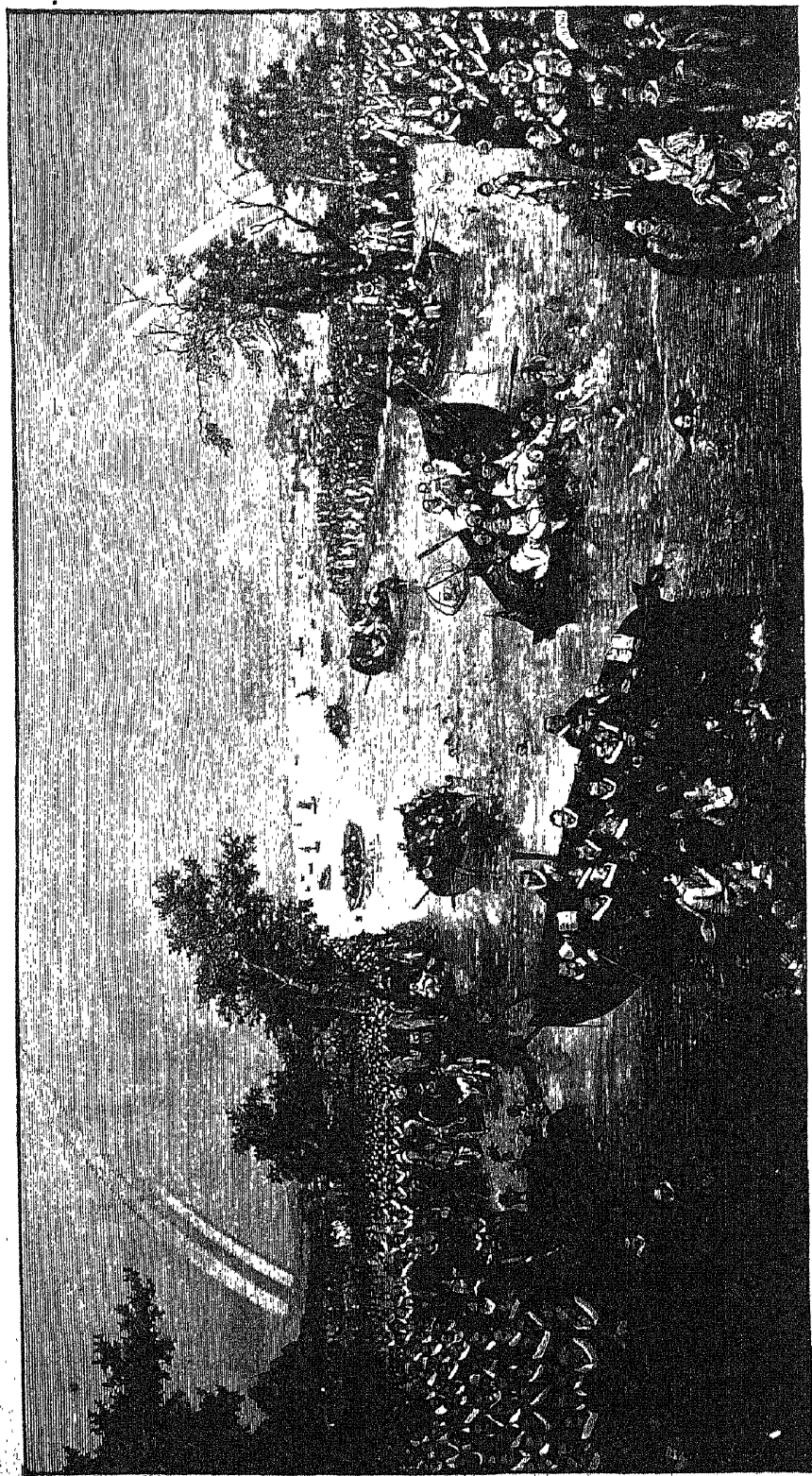


IGNATIUS DE LOYOLA.

Picture by Caello, in the House of the Jesuits at Madrid  
*Rose, "S. Ignatius de Loyola."*

seeming triumph, the advance of the new religion was suddenly arrested. The first twenty years of Elizabeth's reign were a period of suspense. The progress of Protestantism gradually ceased. It wasted its strength in theological controversies and persecutions, and in the bitter and venomous discussions between the Churches which followed Luther and the Churches which followed Zwingli or Calvin. It was degraded and weakened by the prostitution of the Reformation to political ends, by the greed and worthlessness of the German princes who espoused its cause, by the factious lawlessness of the nobles in Poland, and of the Huguenots in France. Meanwhile the Papacy succeeded in rallying the Catholic world round the Council of Trent. The Roman Church, enfeebled and corrupted by the triumph of ages, felt at last the uses of adversity. Her faith was settled and defined. The Papacy was owned afresh as the centre of Catholic union. The enthusiasm of the Protestants roused a counter enthusiasm among their opponents; new religious orders rose to meet the wants of the day; the Capuchins became the preachers of Catholicism, the Jesuits became not only its preachers, but its directors, its schoolmasters, its missionaries, its diplomatists. Their organization, their blind obedience, their real ability, their fanatical zeal galvanized the pulpit, the school, the confessional into a new life. If the Protestants had enjoyed the profitable monopoly of martyrdom at the opening of the century, the Catholics won a fair share of it as soon as the disciples of Loyola came to the front. The tracts which pictured the tortures of Campian and Southwell roused much the same fire at Toledo or Vienna as the pages of Foxe had roused in England. Even learning came to the aid of the older faith. Bellarmine, the greatest of controversialists at this time, Baronius, the most erudite of Church historians, were both Catholics. With a growing inequality of strength such as this, we can hardly wonder that the tide was seen at last to turn. A few years before the fight with the Armada Catholicism began definitely to win ground. Southern Germany, where Bavaria was restored to Rome, and where the Austrian House so long lukewarm in the faith at last became zealots in its defence, was re-Catholicized. The success of Socinianism in Poland severed that kingdom from any real com-

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"FISHING FOR SOULS," 1614.  
Allegorical Picture, by Adriaen Van de Venne, of the Religious Struggle in the Netherlands,  
*Museum at Amsterdam.*

munion with the general body of the Protestant Churches ; and these again were more and more divided into two warring camps by the controversies about the Sacrament and Free Will. Everywhere the Jesuits won converts, and their peaceful victories were soon backed by the arms of Spain. In the fierce struggle which followed, Philip was undoubtedly worsted. England was saved by its defeat of the Armada ; the United Provinces of the Netherlands rose into a great Protestant power through their own dogged heroism and the genius of William the Silent. France was rescued from the grasp of the Catholic League, at a moment when all hope seemed gone, by the unconquerable energy of Henry of Navarre. But even in its defeat Catholicism gained ground. In the Low Countries, the Reformation was driven from the Walloon provinces, from Brabant, and from Flanders. In France Henry the Fourth found himself obliged to purchase Paris by a mass ; and the conversion of the King was followed by a quiet breaking up of the Huguenot party. Nobles and scholars alike forsook Protestantism ; and though the Reformation remained dominant south of the Loire, it lost all hope of winning France as a whole to its side.

At the death of Elizabeth, therefore, the temper of every earnest Protestant, whether in England or abroad, was that of a man who, after cherishing the hope of a crowning victory, is forced to look on at a crushing and irremediable defeat. The dream of a Reformation of the universal Church was utterly at an end. The borders of Protestantism were narrowing every day, nor was there a sign that the triumph of the Papacy was arrested. As hope after hope died into defeat and disaster, the mood of the Puritan grew sterner and more intolerant. What intensified the dread was a sense of defection and uncertainty within the pale of the Church of England itself. As a new Christendom fairly emerged from the troubled waters, the Renaissance again made its influence felt. Its voice was heard above all in the work of Hooker, and the appeal to reason and to humanity which there found expression coloured through its results the after history of the English Church. On the one hand the historical feeling showed itself in a longing to ally the religion of the present with the religion of the past, to claim part in the great heritage of

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Puritan-  
ism  
and the  
Church

*The High  
Church-  
men*

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OF THE  
SEPARATISTS  
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TO  
1623  
—

Catholic tradition. Men like George Herbert started back from the bare, intense spiritualism of the Puritan to find nourishment for devotion in the outer associations which the piety of ages had grouped around it, in holy places and holy things, in the stillness of church and altar, in the awful mystery of sacraments. Men like Laud, unable to find standing ground in the purely personal



GEORGE HERBERT.

*From an Engraving by R. White.*

*The  
Arminians*

relation between man and God which formed the basis of Calvinism, fell back on the consciousness of a living Christendom, which, torn and rent as it seemed, was soon to resume its ancient unity. On the other hand, the appeal which Hooker addressed to reason produced a school of philosophical thinkers whose timid upgrowth was almost lost in the clash of warring creeds about them, but who were destined—as the Latitudinarians of later days

—to make a deep impression on religious thought. As yet however this rationalizing movement limited itself to the work of moderating and reconciling, to recognizing with Calixtus the pettiness of the points of difference which parted Christendom, and the greatness of its points of agreement, or to revolting with Arminius from the more extreme tenets of Calvin and Calvin's followers. No men could be more opposed in their tendencies to one another than the later High Churchmen, such as Laud, and the later Latitudinarians, such as Hales. But to the ordinary English Protestant both Latitudinarian and High Churchman were equally hateful. To him the struggle with the Papacy was not one for compromise or comprehension. It was a struggle between light and darkness, between life and death. No innovation in faith or worship was of small account, if it tended in the direction of Rome. Ceremonies, which in an hour of triumph might have been allowed as solaces to weak brethren, he looked on as acts of treason in this hour of defeat. The peril was too great to admit of tolerance or moderation. Now that falsehood was gaining ground, the only security for truth was to draw a hard and fast line between truth and falsehood. There was as yet indeed no general demand for any change in the form of Church government, or of its relation to the State, but for some change in the outer ritual of worship which should correspond to the advance which had been made to a more pronounced Protestantism. We see the Puritan temper in the Millenary Petition (as it was called), which was presented to James the First on his accession by some eight hundred clergymen, about a tenth of the whole number in his realm. It asked for no change in the government or organization of the Church, but for a reform of its courts, the removal of superstitious usages from the Book of Common Prayer, the disuse of lessons from the apocryphal books of Scripture, a more rigorous observance of Sundays, and the provision and training of preaching ministers. Even statesmen who had little sympathy with the religious spirit about them pleaded for the purchase of religious and national union by ecclesiastical reforms. "Why," asked Bacon, "should the civil state be purged and restored by good and wholesome laws made every three years in Parliament assembled, devising remedies as fast as time breedeth mischief, and contrari-

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*Millenary  
Petition*  
1603

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THE FIFTH  
OF THE  
ST. MARYS  
1664  
10  
1623

The  
Divine  
Right of  
Kings

wise the ecclesiastical state still continue upon the dregs of time, and receive no alteration these forty-five years or more?" A general expectation, in fact, prevailed that, now the Queen's opposition was removed, something would be done. But, different as his theological temper was from the purely secular temper of Elizabeth, her successor was equally resolute against all changes in Church matters.

No sovereign could have jarred against the conception of an English ruler which had grown up under Plantagenet or Tudor more utterly than James the First. His big head, his slobbering tongue, his quilted clothes, his rickety legs, stood out in as grotesque a contrast with all that men recalled of Henry or Elizabeth as his gabble and rhodomontade, his want of personal dignity, his buffoonery, his coarseness of speech, his pedantry, his contemptible cowardice. Under this ridiculous exterior however lay a man of much natural ability, a ripe scholar with a considerable fund of shrewdness, of mother-wit, and ready repartee. His canny humour lights up the political and theological controversies of the time with quaint incisive phrases, with puns and epigrams and touches of irony, which still retain their savour. His reading, especially in theological matters, was extensive; and he was a voluminous author on subjects which ranged from predestination to tobacco. But his shrewdness and learning only left him, in the phrase of Henry the Fourth, "the wisest fool in Christendom." He had the temper of a pedant, a pedant's conceit, a pedant's love of theories, and a pedant's inability to bring his theories into any relation with actual facts. All might have gone well had he confined himself to speculations about witchcraft, about predestination, about the noxiousness of smoking. Unhappily for England and for his successor, he clung yet more passionately to theories of government which contained within them the seeds of a death-struggle between his people and the Crown. Even before his accession to the English throne, he had formulated his theory of rule in a work on "The True Law of Free Monarchy;" and announced that, "although a good King will frame his actions to be according to law, yet he is not bound thereto, but of his own will and for example-giving to his subjects." With the Tudor statesmen who used the phrase,





JAMES I.

*Picture by P. van Somer, in the National Portrait Gallery.*



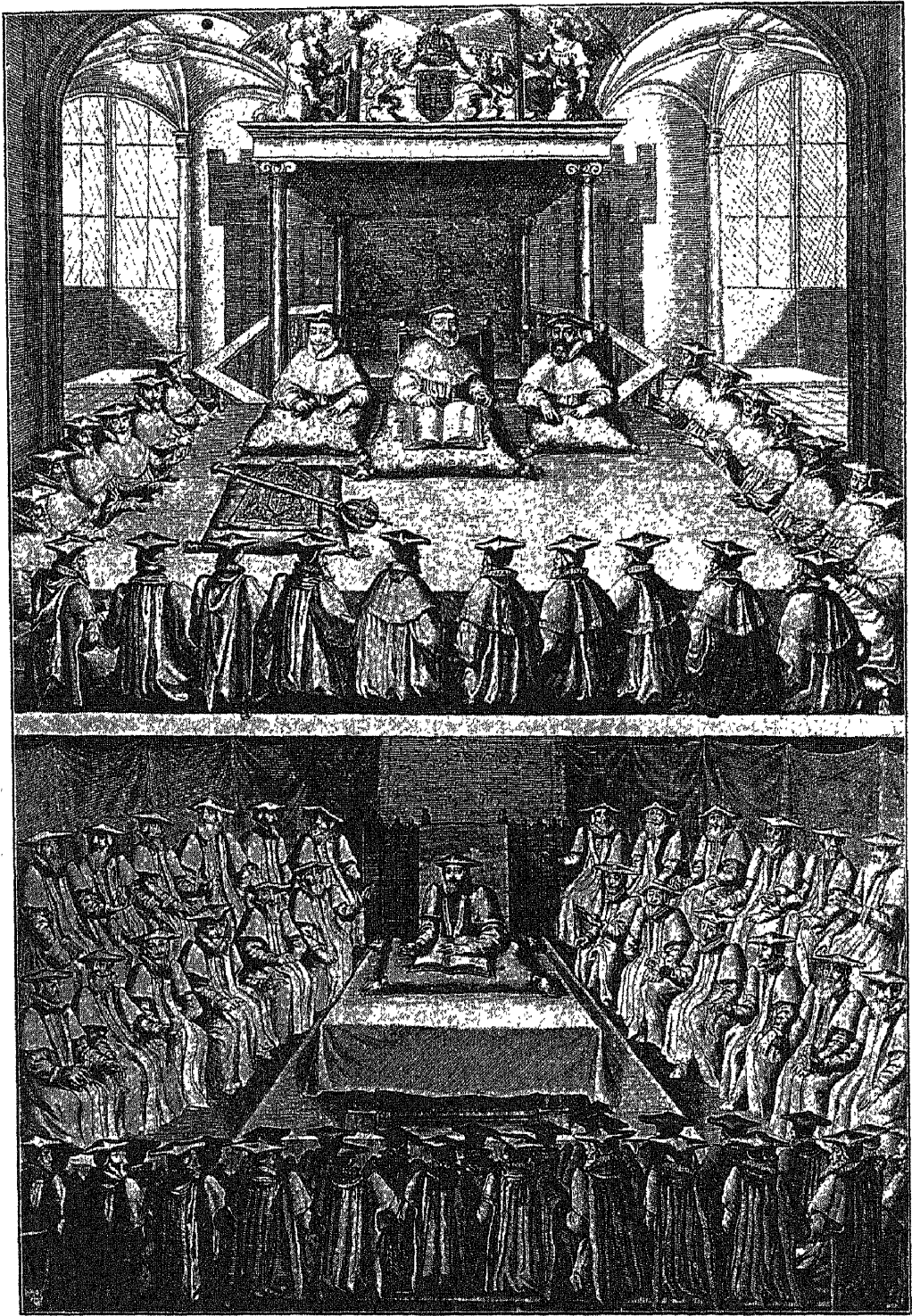
Sect. II  
THE FIRST  
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STUARTS  
1604  
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1606

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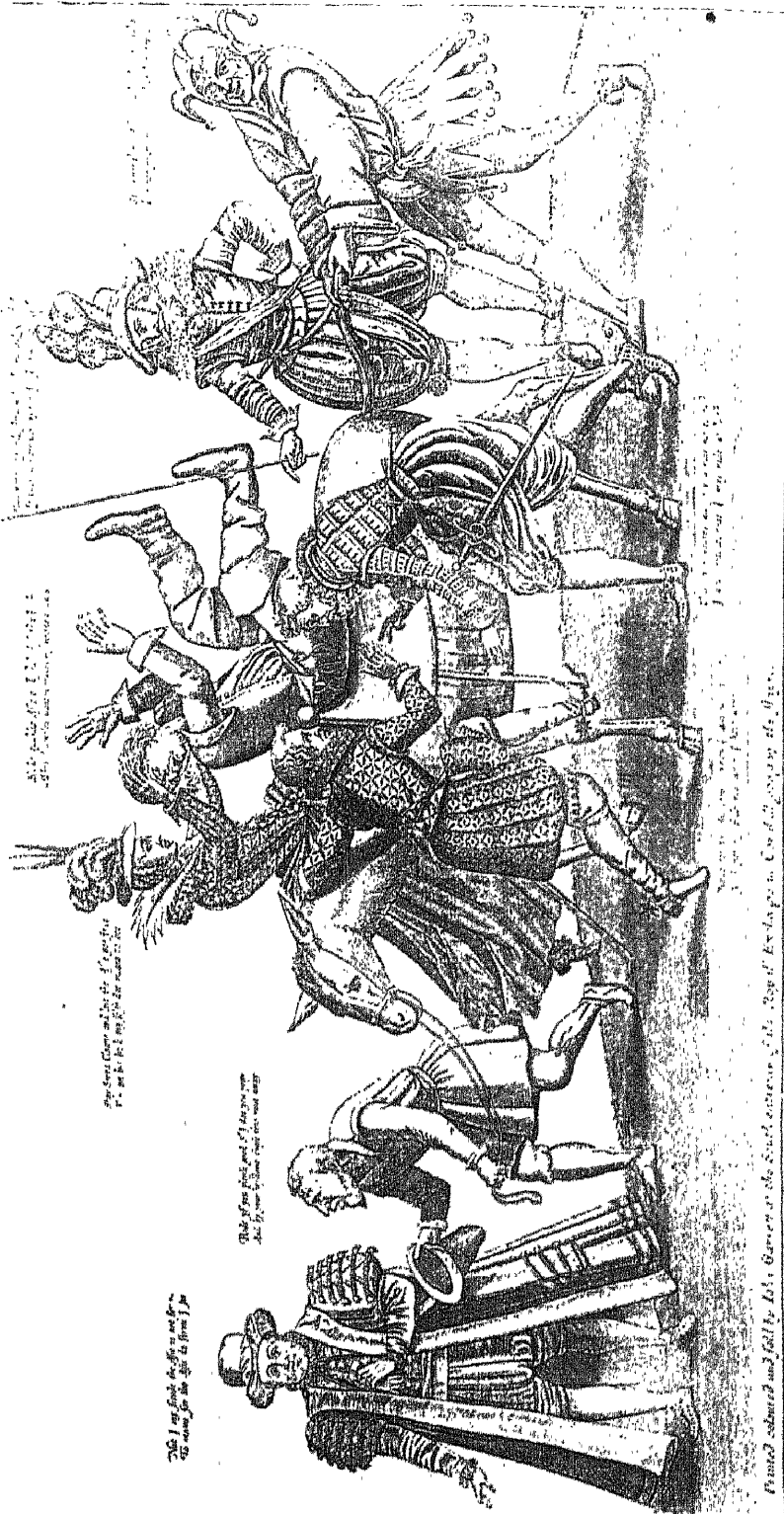
1610

"an absolute King," or "an absolute monarchy," meant a sovereign or rule complete in themselves, and independent of all foreign or Papal interference. James chose to regard the words as implying the monarch's freedom from all control by law, or from responsibility to anything but his own royal will. The King's theory however was made a system of government; it was soon, as the Divine Right of Kings, to become a doctrine which bishops preached from the pulpit, and for which brave men laid their heads on the block. The Church was quick to adopt its sovereign's discovery. Convocation in its book of Canons denounced as a fatal error the assertion that "all civil power, jurisdiction, and authority were first derived from the people and disordered multitude, or either is originally still in them, or else is deduced by their consent naturally from them; and is not God's ordinance originally descending from Him and depending upon Him." In strict accordance with James's theory, these doctors declared sovereignty in its origin to be the prerogative of birthright, and inculcated passive obedience to the monarch as a religious obligation. Cowell, a civilian, followed up the discoveries of Convocation by an announcement that "the King is above the law by his absolute power," and that "notwithstanding his oath he may alter and suspend any particular law that seemeth hurtful to the public estate." The book was suppressed on the remonstrance of the House of Commons, but the party of passive obedience grew fast. A few years before the death of James, the University of Oxford decreed solemnly that "it was in no case lawful for subjects to make use of force against their princes, or to appear offensively or defensively in the field against them." The King's "arrogant speeches," if they roused resentment in the Parliaments to which they were addressed, created by sheer force of repetition a certain belief in the arbitrary power they challenged for the Crown. We may give one instance of their tone from a speech delivered in the Star-Chamber. "As it is atheism and blasphemy to dispute what God can do," said James, "so it is presumption and a high contempt in a subject to dispute what a King can do, or to say that a King cannot do this or that." "If the practice should follow the positions," once commented a thoughtful observer on words such as these, "we are not likely



THE TWO HOUSES OF CONVOCATION, 1623—1624.  
*Contemporary Print in British Museum.*

WHILST MASKING IN THEIR FOLLEIS ALL DOE PASSE THOUGH ALL SAY NAY YET ALL DOE RIDE THE ASSE.



Printed and sold by J. G. at the Sign of the Ass, in the Strand, near the Old London Coffee House, and by W. D. at the Sign of the Ass, in the Strand, near the Old London Coffee House.

To show us what 'tis like to be  
 When in, without, poor, and poor, and  
 As well as our own, and our own,  
 At our, and our own, and our own,  
 And our, and our own, and our own,  
 But yet we must still, and still,  
 The Ass, that will, and will,

The nation, that will, and will,  
 The nation, that will, and will,  
 The nation, that will, and will,  
 The nation, that will, and will,  
 The nation, that will, and will,  
 The nation, that will, and will,  
 The nation, that will, and will,  
 The nation, that will, and will,

THE NATION AND ITS RIGIOUS GOVERNORS.  
 Satirical Print, 1683, in British Museum.

to leave to our successors that freedom we received from our forefathers."

It is necessary to weigh throughout the course of James's reign this aggressive attitude of the Crown, if we would rightly judge what seems at first sight to be an aggressive tone in some of the proceedings of the Parliaments. With new claims of power such as these before them, to have stood still would have been ruin. The claim, too, was one which jarred against all that was noblest in the temper of the time. Men were everywhere reaching forward to the conception of law. Bacon sought for law in material nature; Hooker asserted the rule of law over the spiritual world. The temper of the Puritan was eminently a temper of law. The diligence with which he searched the Scriptures sprang from his earnestness to discover a Divine Will which in all things, great or small, he might implicitly obey. But this implicit obedience was reserved for the Divine Will alone; for human ordinances derived their strength only from their correspondence with the revealed law of God. The Puritan was bound by his very religion to examine every claim made on his civil and spiritual obedience by the powers that be; and to own or reject the claim, as it accorded with the higher duty which he owed to God. "In matters of faith," Mrs. Hutchinson tells us of her husband, "his reason always submitted to the Word of God; but in all other things the greatest names in the world would not lead him without reason." It was plain that an impassable gulf parted such a temper as this from the temper of unquestioning devotion to the Crown which James demanded. It was a temper not only legal, but even pedantic in its legality, intolerant from its very sense of a moral order and law of the lawlessness and disorder of a personal tyranny; a temper of criticism, of judgement, and, if need be, of stubborn and unconquerable resistance; of a resistance which sprang, not from the disdain of authority, but from the Puritan's devotion to an authority higher than that of kings. But if the theory of a Divine Right of Kings was certain to rouse against it all the nobler energies of Puritanism, there was something which roused its nobler and its pettier instincts of resistance alike in the place accorded by James to Bishops. Elizabeth's conception

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Crown  
and the  
Bishops

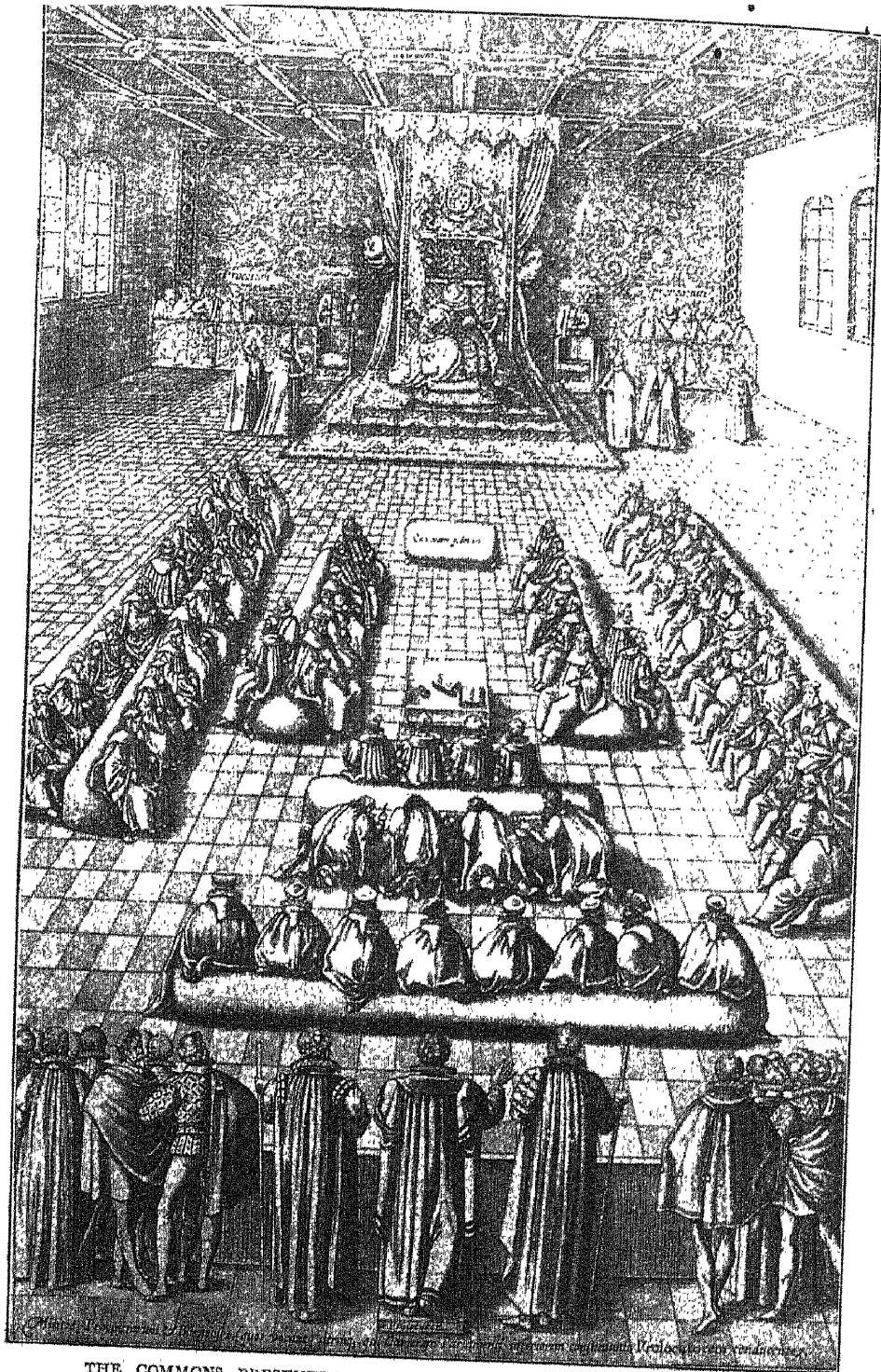
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of her ecclesiastical Supremacy had been a sore stumbling-block to her subjects, but Elizabeth at least regarded the Supremacy simply as a branch of her ordinary prerogative. The theory of James, however, was as different from that of Elizabeth, as his view of kingship was different from hers. It was the outcome of the bitter years of humiliation which he had endured in Scotland in his struggle with Presbyterianism. The Scotch presbyters had insulted and frightened him in the early days of his reign, and he chose to confound Puritanism with Presbyterianism. No prejudice, however, was really required to suggest his course. In itself it was logical, and consistent with the premisses from which it started. If theologically his opinions were Calvinistic, in the ecclesiastical fabric of Calvinism, in its organization of the Church, in its annual assemblies, in its public discussion and criticism of acts of government through the pulpit, he saw an organized democracy which threatened his crown. The new force which had overthrown episcopacy in Scotland was a force which might overthrow the monarchy itself. It was the people which in its religious or its political guise was the assailant of both. And as their foe was the same, so James argued with the shrewd short-sightedness of his race, their cause was the same. "No bishop," ran his famous adage, "no King!" Hopes of ecclesiastical change found no echo in a King who, among all the charms that England presented him, saw none so attractive as its ordered and obedient Church, its synods that met at the royal will, its courts that carried out the royal ordinances, its bishops that held themselves to be royal officers. If he accepted the Millenary Petition, and summoned a conference of prelates and Puritan divines at Hampton Court, he showed no purpose of discussing the grievances alleged. He revelled in the opportunity for a display of his theological reading; but he viewed the Puritan demands in a purely political light. The bishops declared that the insults he showered on their opponents were dictated by the Holy Ghost. The Puritans still ventured to dispute his infallibility. James broke up the conference with a threat which revealed the policy of the Crown. "I will make them conform," he said of the remonstrants, "or I will harry them out of the land."

*Hampton  
Court  
Conference*  
1604

It is only by thoroughly realizing the temper of the nation on religious and civil subjects, and the temper of the King, that we can understand the long Parliamentary conflict which occupied the whole of James's reign. But to make its details intelligible we must briefly review the relations between the two Houses and the Crown. The wary prescience of Wolsey had seen in Parliament, even in its degradation under the Tudors, the memorial of an older freedom, and a centre of national resistance to the new despotism which Henry was establishing, should the nation ever rouse itself to resist. Never perhaps was English liberty in such deadly peril as when Wolsey resolved on the practical suppression of the two Houses. But the bolder genius of Cromwell set aside the traditions of the New Monarchy. His confidence in the power of the Crown revived the Parliament as an easy and manageable instrument of tyranny. The old forms of constitutional freedom were turned to the profit of the royal despotism, and a revolution which for the moment left England absolutely at Henry's feet was wrought out by a series of parliamentary statutes. Throughout Henry's reign Cromwell's confidence was justified by the spirit of slavish submission which pervaded the Houses. But the effect of the religious change for which his measures made room began to be felt during the minority of Edward the Sixth; and the debates and divisions or the religious reaction which Mary pressed on the Parliament were many and violent. A great step forward was marked by the effort of the Crown to neutralize by "management" an opposition which it could no longer overawe. The Parliaments were packed with nominees of the Crown. Twenty-two new boroughs were created under Edward, fourteen under Mary; some, indeed, places entitled to representation by their wealth and population, but the bulk of them small towns or hamlets which lay wholly at the disposal of the royal Council. Elizabeth adopted the system of her two predecessors, both in the creation of boroughs and the recommendation of candidates; but her keen political instinct soon perceived the uselessness of both expedients. She fell back as far as she could on Wolsey's policy of practical abolition, and summoned Parliaments at longer and longer intervals. By rigid economy, by a policy of balance

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Crown  
and the  
Parlia-  
ment



THE COMMONS PRESENTING THEIR SPEAKER TO QUEEN ELIZABETH.  
 First Authentic Representation of the Opening of the Houses.  
*R. Glover, "Nobilitas Politica et Civilis," 1608.*



and peace, she strove, and for a long time successfully strove, to avoid the necessity of assembling them at all. But Mary of Scotland and Philip of Spain proved friends to English liberty in its sorest need. The struggle with Catholicism forced Elizabeth to have more frequent recourse to her Parliament, and as she was driven to appeal for increasing supplies the tone of the Houses rose higher and higher. On the question of taxation or monopolies her fierce spirit was forced to give way to their demands. On the question of religion she refused all concession, and England was driven to await a change of system from her successor. But it is clear, from the earlier acts of his reign, that James was preparing for a struggle with the Houses rather than for a policy of concession. During the Queen's reign, the power of Parliament had sprung mainly from the continuance of the war, and from the necessity under which the Crown lay of appealing to it for supplies. It is fair to the war party in Elizabeth's Council to remember that they were fighting, not merely for Protestantism abroad, but for constitutional liberty at home. When Essex overrode Burleigh's counsels of peace, the old minister pointed to the words of the Bible, "a blood-thirsty man shall not live out half his days." But Essex and his friends had nobler motives for their policy of war than a thirst for blood; as James had other motives for his policy of peace than a hatred of bloodshedding. The peace which he hastened to conclude with Spain was necessary to establish the security of his throne by depriving the Catholics, who alone questioned his title, of foreign aid. With the same object of averting a Catholic rising, he relaxed the penal laws against Catholics, and released recusants from payment of fines. But however justifiable such steps might be, the sterner Protestants heard angrily of negotiations with Spain and with the Papacy which seemed to show a withdrawal from the struggle with Catholicism at home and abroad.

The Parliament of 1604 met in another mood from that of any Parliament which had met for a hundred years. Short as had been the time since his accession, the temper of the King had already disclosed itself; and men were dwelling ominously on the claims of absolutism in Church and State which were constantly on his lips. Above all, the hopes of religious concessions to which the Puritans

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*The policy  
of James*

The Par-  
liament  
of 1604







PRINCE HENRY OF WALES, ELDEST SON OF JAMES I.  
*Miniature by Isaac Oliver, in the Royal Collection at Windsor Castle.*

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religion, or to make any laws concerning the same, otherwise than as in temporal causes, by consent of Parliament." The address was met by a petulant scolding from James, and the Houses were adjourned. The support of the Crown emboldened the bishops to a fresh defiance of the Puritan pressure. The act of Elizabeth which sanctioned the Thirty-nine Articles compelled ministers to subscribe only to those which concerned the faith and the sacraments; but the Convocation of 1604 by its canons required subscription to the articles touching rites and ceremonies. The new archbishop, Bancroft, added a requirement of rigid conformity with the rubrics on the part of all beneficed clergymen. In the following spring three hundred of the Puritan clergy were driven from their livings for a refusal to comply with these demands.

The Gun-  
powder  
Plot

The breach with the Puritans was followed by a breach with the Catholics. The increase in their numbers since the remission of fines had spread a general panic; and Parliament had re-enacted the penal laws. A rumour of his own conversion so angered the King that these were now put in force with even more severity than of old. The despair of the Catholics gave fresh life to a conspiracy which had long been ripening. Hopeless of aid from abroad, or of success in an open rising at home, a small knot of desperate men, with Robert Catesby, who had taken part in the rising of Essex, at their head, resolved to destroy at a blow both King and Parliament. Barrels of powder were placed in a cellar beneath the Parliament House; and while waiting for the fifth of November, when the Parliament was summoned to meet, the plans of the little group widened into a formidable conspiracy. Catholics of greater fortune, such as Sir Everard Digby and Francis Tresham, were admitted to their confidence, and supplied money for the larger projects they designed. Arms were bought in Flanders, horses were held in readiness, a meeting of Catholic gentlemen was brought about under show of a hunting party to serve as the beginning of a rising. The destruction of the King was to be followed by the seizure of his children and an open revolt, in which aid might be called for from the Spaniards in Flanders. Wonderful as was the secrecy with which the plot was concealed, the family affection of Tresham at the last moment gave a clue to it by a letter to Lord Monteagle, his relative, which

warned him to absent himself from the Parliament on the fatal day ; and further information brought about the discovery of the cellar and of Guido Fawkes, a soldier of fortune, who was charged with the custody of it. The hunting party broke up in despair, the conspirators were chased from county to county, and either killed or sent to the block, and Garnet, the Provincial of the English Jesuits, was brought to trial and executed. He had shrunk from all part in the plot, but its existence had been made

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OF THE  
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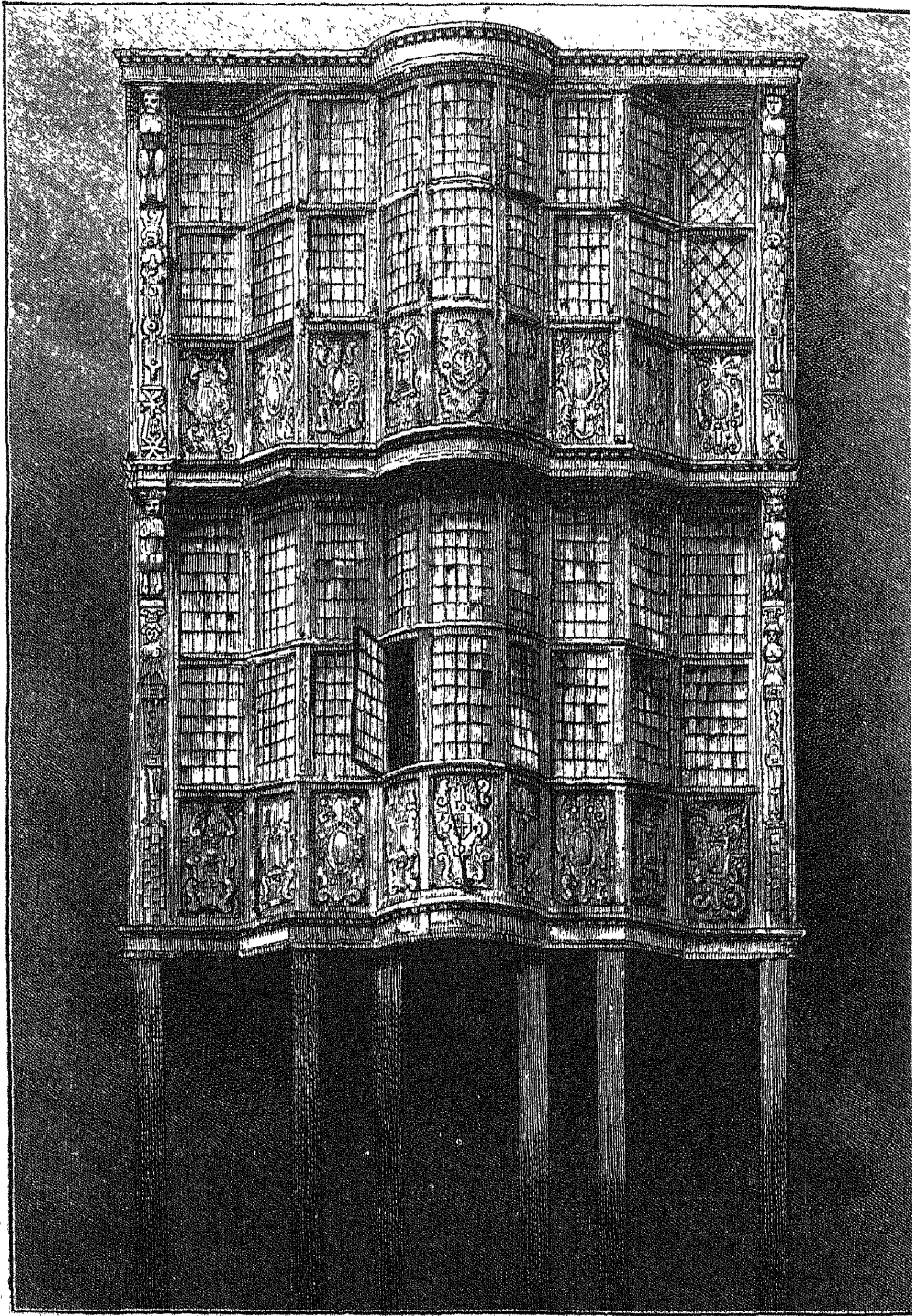
THE GUNPOWDER PLOTTERS.

From Title-page of De Bry's "*Wahrhaftige Beschreibung der Verrätherei,*" &c.,  
Frankfurt, 1606.

known to him by another Jesuit, Greenway, and horror-stricken as he represented himself to have been he had kept the secret and left the Parliament to its doom.

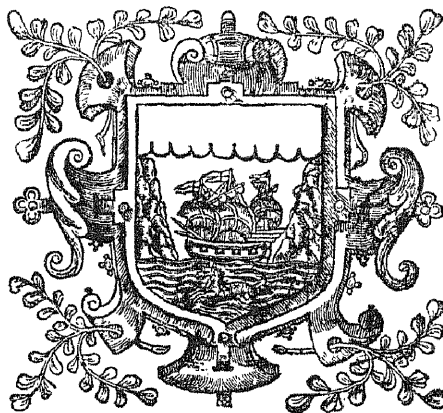
Parliament was drawn closer to the King by deliverance from a common peril, and when the Houses met in 1606 the Commons were willing to vote a sum large enough to pay the debt left by Elizabeth after the war. But the prodigality of James was fast raising his peace expenditure to the level of the war expenditure of Elizabeth ; and he was driven by the needs of his treasury, and the desire to free himself from Parliamentary control, to seek new

James  
and the  
Parlia-  
ment



FRONT OF HOUSE OF SIR PAUL PINDAR.  
Built 1600; now in South Kensington Museum.

sources of revenue. His first great innovation was the imposition of customs duties. It had long been declared illegal for the Crown to levy any duties ungranted by Parliament save those on wool, leather, and tin. A duty on imports indeed had been imposed in one or two instances by Mary, and this impost had been extended by Elizabeth to currants and wine; but these instances were too trivial and exceptional to break in upon the general usage. A more dangerous precedent lay in the duties which the great trading companies, such as those to the Levant and to the Indies, exacted from merchants, in exchange—as was held—for the protection they afforded them in far-off seas. The Levant Company was now



ARMS OF THE LEVANT OR TURKEY COMPANY.

Incorporated by Elizabeth.

*Haslitt, "Livery Companies of London."*

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*The Im-  
positions*



ARMS OF THE AFRICAN COMPANY.

Incorporated 1588.

*Haslitt, "Livery Companies of London."*

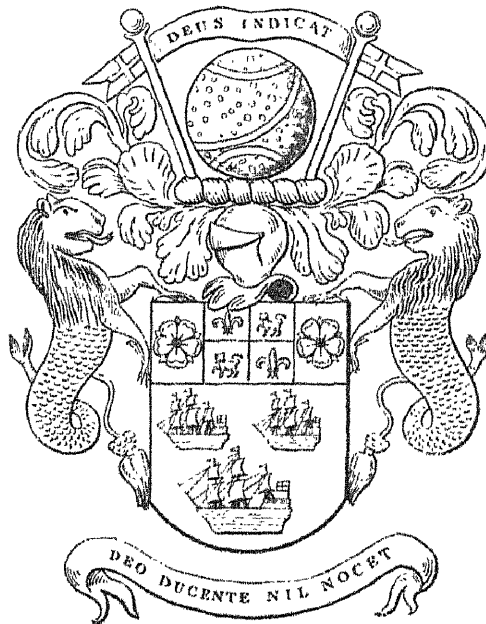
dissolved, and James seized on the duties it had levied as lapsing to the Crown. Parliament protested in vain. James cared quite as much to assert his absolute authority as to fill his treasury. A case therefore was brought before the Exchequer Chamber, and the judgement of the Court asserted the King's right to levy what customs duties he would at his pleasure. "All customs," said the Judges, "are the effects of foreign commerce, but all

*Bates's  
Case  
1606*

affairs of commerce and treaties with foreign nations belong to the King's absolute power. He therefore, who has power over the cause,

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has power over the effect." The importance of a decision which would go far to free the Crown from the necessity of resorting to Parliament was seen keenly enough by James. English commerce was growing fast, and English merchants were fighting their way to the Spice Islands, and establishing settlements in the dominions of the Mogul. The judgement gave James a revenue which was sure to grow rapidly, and the needs of his treasury forced him to action. After two years' hesitation a royal proclamation imposed



ORIGINAL ARMS OF THE EAST INDIA COMPANY.

Incorporated 1600.

*Dawson, "India Office Records."*

*The  
Great  
Contract  
1610*

a system of customs duties on many articles of export and import. But if the new impositions came in fast, the royal debt grew faster. Every year the expenditure of James reached a higher level, and necessity forced on the King a fresh assembling of Parliament. The "great contract" drawn up by Cecil, now Earl of Salisbury, proposed that James should waive certain oppressive feudal rights, such as those of wardship and marriage, and the right of purveyance, on condition that the Commons raised the royal revenue by a sum of two hundred thousand a year. The



bargain failed however before the distrust of the Commons: and the King's demand for a grant to pay off the royal debt was met by a petition of grievances. They had jealously watched the new character given by James to royal proclamations, by which he

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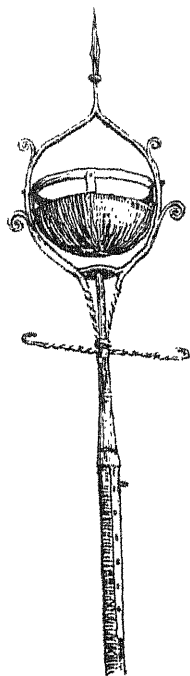
COURT OF WARDS AND LIVERIES, c. 1588—1598.  
"Vetusta Monumenta"; from picture in Collection of Duke of Richmond.

created new offences, imposed new penalties, and called offenders before courts which had no legal jurisdiction over them. The province of the spiritual courts had been as busily enlarged. It was in vain that the judges, spurred no doubt by the old jealousy between civil and ecclesiastical lawyers, entertained appeals



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The  
Petition

against the High Commission, and strove by a series of decisions to set bounds to its limitless claims of jurisdiction, or to restrict its powers of imprisonment to cases of schism and heresy. The judges were powerless against the Crown; and James was vehement in his support of courts which were closely bound up with his own prerogative. Were the treasury once full no means remained of redressing these evils. Nor were the Commons willing to pass over silently the illegalities of the past years. James forbade them to enter on the subject of the new duties, but their remonstrance was none the less vigorous. "Finding that

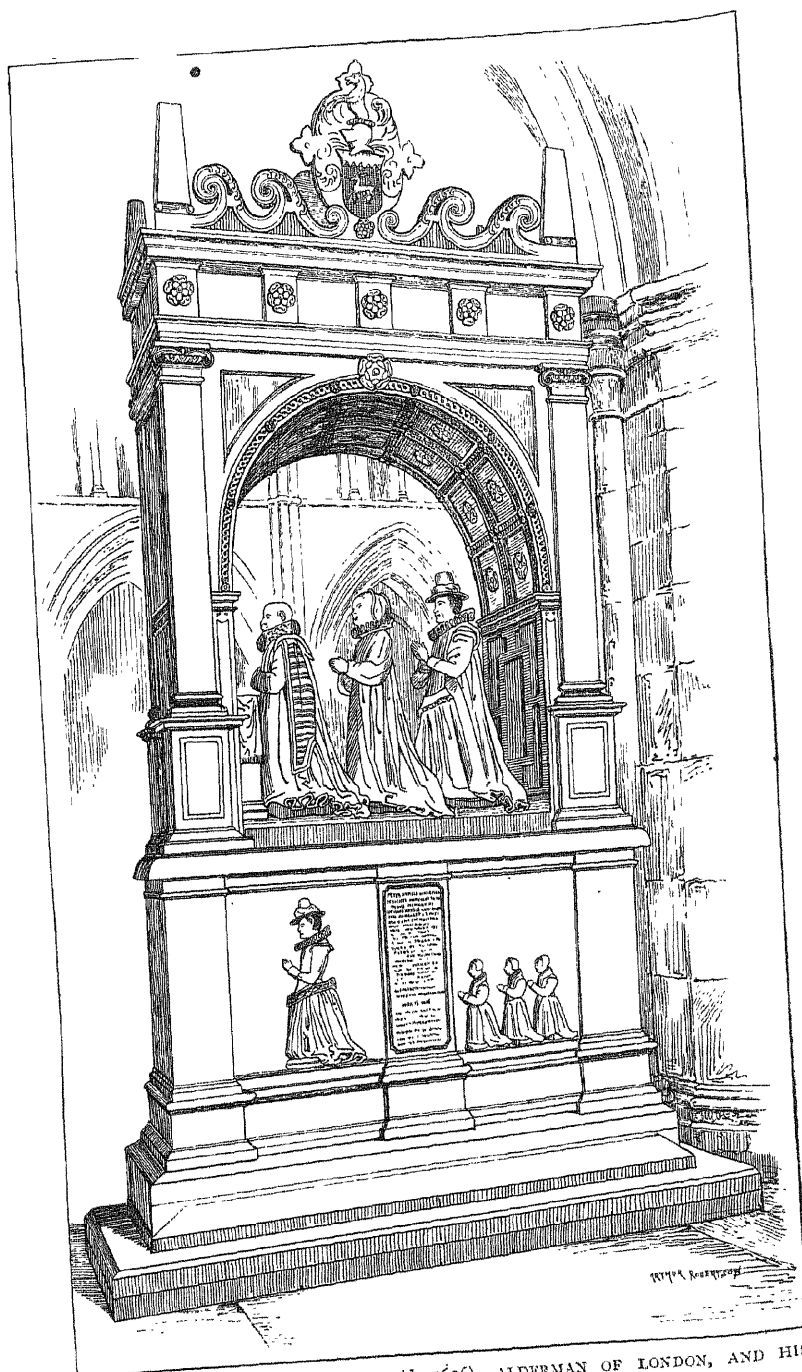


CRESSET.  
Seventeenth Century.  
Tower of London.

your Majesty without advice or counsel of Parliament hath lately in time of peace set both greater impositions and more in number than any of your noble ancestors did ever in time of war," they prayed "that all impositions set without the assent of Parliament may be quite abolished and taken away," and that "a law be made to declare that all impositions set upon your people, their goods or merchandise, save only by common consent in Parliament, are and shall be void." As to Church grievances their demands were in the same spirit. They prayed that the deposed ministers might be suffered to preach, and that the jurisdiction of the High Commission should be regulated by statute; in other words, that ecclesiastical like financial matters should be taken out of the sphere of the prerogative and be owned as lying henceforth within the cognizance of Parliament. Whatever concessions James might offer on other subjects, he would allow no interference with his ecclesiastical prerogative; the Parliament was dissolved, and three

1611 years passed before the financial straits of the Government forced James to face the two houses again. But the spirit of resistance was now fairly roused. Never had an election stirred so much popular passion as that of 1614. In every case where

1614



MONUMENT OF RICHARD HUMBLE (d. 1616), ALDERMAN OF LONDON, AND HIS  
 • FAMILY, IN THE CHURCH OF S. MARY OVERIE, SOUTHWARK.

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rejection was possible, the court candidates were rejected. All the leading members of the popular party, or as we should now call it, the Opposition, were again returned. But three hundred of the members were wholly new men ; and among these we note for the first time the names of two leaders in the later struggle with the Crown. Yorkshire returned Thomas Wentworth ; St. Germans, John Eliot. Signs of an unprecedented excitement were seen in



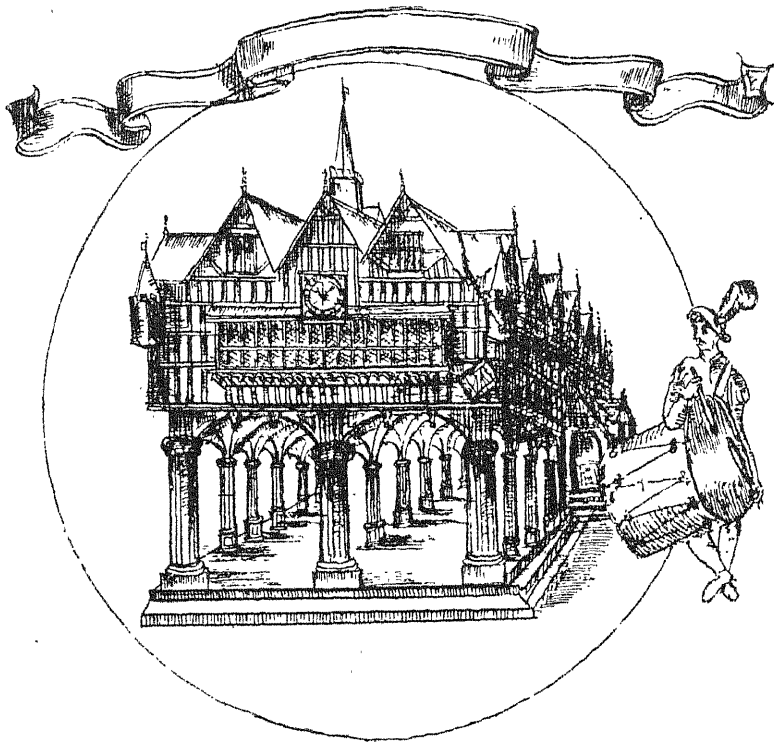
THE BELLMAN OF LONDON, 1610.  
*Title-page in Ragford Collection (British Museum).*

the vehement cheering and hissing which for the first time marked the proceedings of the Commons. But the policy of the Parliament was precisely the same as that of its predecessors. It refused to grant supplies till it had considered public grievances, and it fixed on the impositions and the abuses of the Church as the first to be redressed. Unluckily the inexperience of the bulk of the House of Commons led it into quarrelling on a point of privilege with the Lords ; and the King, who had been frightened beyond his

went at the vehemence of their tone and language, seized on the quarrel as a pretext for their dissolution.

Four of the leading members in the dissolved Parliament were sent to the Tower; and the terror and resentment which it had roused in the King's mind were seen in the obstinacy with which he long persisted in governing without any Parliament at all. For

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Royal  
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ism  
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OLD TOWN HALL, HEREFORD.

Fault 1618-1620; drawn by Thomas Dingley, temp. Charles II.; now destroyed.

seven years he carried out with a blind recklessness his theory of an absolute rule, unfettered by any scruples as to the past, or any dread of the future. All the abuses which Parliament after Parliament had denounced were not only continued, but carried to a greater extent than before. The spiritual courts were encouraged in fresh encroachments. Though the Crown lawyers admitted the

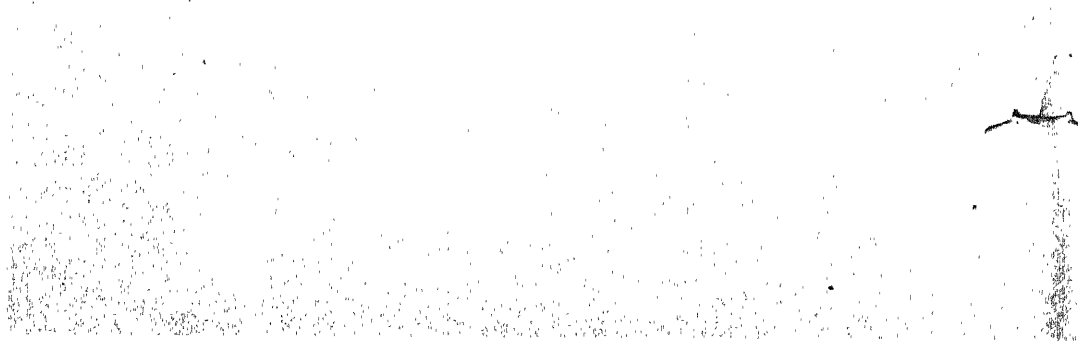
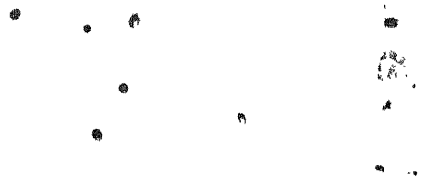
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*Benevol-  
ences*

illegality of proclamations they were issued in greater numbers than ever. Impositions were strictly levied. But the treasury was still empty ; and a fatal necessity at last drove James to a formal breach of law. He fell back on a resource which even Wolsey in the height of the Tudor power had been forced to abandon. But the letters from the Council demanding benevolences or gifts from the richer landowners remained generally unanswered. In the three years which followed the dissolution of 1614 the strenuous efforts of the sheriffs only raised sixty thousand pounds, a sum less than two-thirds of the value of a single subsidy ; and although the remonstrances of the western counties were roughly silenced by the threats of the Council, two counties, those of Hereford and Stafford, sent not a penny to the last. In his distress for money James was driven to expedients which widened the breach between the gentry and the Crown. He had refused to part with the feudal rights which came down to him from the Middle Ages, such as his right to the wardship of young heirs and the marriage of heiresses, and these were steadily used as a means of extortion. He degraded the nobility by a shameless sale of peerages. Of the forty-five lay peers whom he added to the Upper House during his reign, many were created by sheer bargaining. A proclamation which forbade the increase of houses in London brought heavy fines into the treasury. By shifts such as these James put off from day to day the necessity for again encountering the one body which could permanently arrest his effort after despotic rule. But there still remained a body whose tradition was strong enough, not indeed to arrest, but to check it. The lawyers had been subservient beyond all other classes to the Crown. In the narrow pedantry with which they bent before isolated precedents, without realizing the conditions under which these precedents had been framed, and to which they owed their very varying value, the judges had supported James in his claims. But beyond precedents even the judges refused to go. They had done their best, in a case that came before them, to restrict the jurisdiction of the ecclesiastical courts within legal and definite bounds : and when James asserted an inherent right in the King to be heard before judgement was delivered, whenever any case affecting the prerogative came before his courts, they timidly, but firmly, repudiated such a right as unknown to the law. James

*The  
Crown  
and the  
Law*



JUDGES IN THEIR ROBES



sent for them to the Royal closet, and rated them like school-boys, till they fell on their knees, and, with a single exception, pledged themselves to obey his will. The Chief-Justice, Sir Edward Coke,

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SIR EDWARD COKE.  
*From an Engraving by David Loggan.*

a narrow-minded and bitter-tempered man, but of the highest eminence as a lawyer, and with a reverence for the law that overrode every other instinct, alone remained firm. When any case came before him, he answered, he would act as it became a judge



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Dismissal  
of Coke  
1616

to act. Coke was at once dismissed from the Council, and a provision which made the judicial office tenable at the King's

pleasure, but which had long fallen into disuse, was revived to humble the common law in the person of its chief officer; on the continuance of his resistance he was deprived of his post of Chief-Justice. No act of James seems to have stirred a deeper resentment among Englishmen than this announcement of his will to tamper with the course of justice. It was an outrage on the growing sense of law, as the profusion and profligacy of the court were an outrage on the growing sense of morality. The treasury was drained to furnish masques and revels on a scale of unexampled splendour. Lands and jewels were lavished

on young adven-



"KNIPERDOLING."

Court Satire on an Anabaptist, sketched by Inigo Jones for a Masque.

*The Court* turers, whose fair faces caught the royal fancy. If the court of Elizabeth was as immoral as that of her successor, its immorality

had been shrouded by a veil of grace and chivalry. But no veil hid the degrading grossness of the court of James. The King was held, though unjustly, to be a drunkard. Actors in a masque performed at court were seen rolling intoxicated at his

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FIGURES DESIGNED BY INIGO JONES FOR THE MASQUE OF "THE FORTUNATE ISLES."

feet. A scandalous trial showed great nobles and officers of state in league with cheats and astrologers and poisoners. James himself had not shrunk from meddling busily in the divorce of Lady Essex; and her subsequent bridal with one of his favourites

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was celebrated in his presence. Before scenes such as these, the half-idolatrous reverence with which the sovereign had been regarded throughout the period of the Tudors died away into abhorrence and contempt. The players openly mocked at the King on the stage. Mrs. Hutchinson denounced the orgies of

Whitehall in words as fiery as those with which Elijah denounced the sensuality of Jezebel. But the immorality of James's court was hardly more despicable than the folly of his government. In the silence of Parliament, the royal Council, composed as it was not merely of the ministers, but of the higher nobles and hereditary officers of state, had served even under a despot like Henry the Eighth as a check upon the arbitrary will of the sovereign. But after the death of Lord Burleigh's son, Robert Cecil, the minister whom



"CADE."

Satire on Popular Leaders, sketched by Inigo Jones for a Court Masque.

*The  
Favourites*

Elizabeth had bequeathed to him, and whose services in procuring his accession were rewarded by the Earldom of Salisbury, all real control over affairs was withdrawn by James from the Council, and entrusted to worthless favourites whom the King chose to raise to honour. A Scotch page named

Carr was created Viscount Rochester and Earl of Somerset, and married after her divorce to Lady Essex. Supreme in State affairs, domestic and foreign, he was at last hurled from favour and power on the charge of a horrible crime, the murder of Sir Thomas Overbury by poison, of which he and his Countess

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ROBERT CARR AND FRANCES HOWARD, EARL AND COUNTESS OF SOMERSET.  
*Contemporary Print in British Museum.*

were convicted of being the instigators. Another favourite was already prepared to take his place. George Villiers, a handsome young adventurer, was raised rapidly through every rank of the peerage, made Marquis and Duke of Buckingham, and entrusted with the appointment to high offices of state. The

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—

payment of bribes to him, or marriage with his greedy relatives, became the one road to political preferment. Resistance to his will was inevitably followed by dismissal from office. Even the highest and most powerful of the nobles were made to tremble at the nod of this young upstart. "Never any man in any age, nor, I believe, in any country," says the astonished Clarendon, "rose in so short a time to so much greatness of honour, power, or fortune, upon no other advantage or recommendation than of the beauty or gracefulness of his person." Buckingham indeed had no inconsiderable abilities, but his self-confidence and recklessness were equal to his beauty; and the haughty young favourite on whose neck James loved to loll, and whose cheek he slobbered with kisses, was destined to drag down in his fatal career the throne of the Stuarts.

The  
Spanish  
Policy

1612

The new system was even more disastrous in its results abroad than at home. The withdrawal of power from the Council left James in effect his own chief minister, and master of the control of affairs as no English sovereign had been before him. At his accession he found the direction of foreign affairs in the hands of Salisbury, and so long as Salisbury lived the Elizabethan policy was in the main adhered to. Peace, indeed, was made with Spain; but a close alliance with the United Provinces, and a more guarded alliance with France, held the ambition of Spain in check almost as effectually as war. When danger grew threatening in Germany from the Catholic zeal of the House of Austria, the marriage of the King's daughter, Elizabeth, with the heir of the Elector-Palatine promised English support to its Protestant powers. But the death of Salisbury, and the dissolution of the Parliament of 1614, were quickly followed by a disastrous change. James at once proceeded to undo all that the struggle of Elizabeth and the triumph of the Armada had done. His quick, shallow intelligence held that in a joint action with Spain it had found a way by which the Crown might at once exert weight abroad, and be rendered independent of the nation at home. A series of negotiations was begun for the marriage of his son with a Princess of Spain. Each of his successive favourites supported the Spanish alliance; and after years of secret intrigue the King's intentions were proclaimed to the world, at the moment when the policy of the House of Austria

1617

threatened the Protestants of Southern Germany with utter ruin or civil war. From whatever quarter the first aggression should come,

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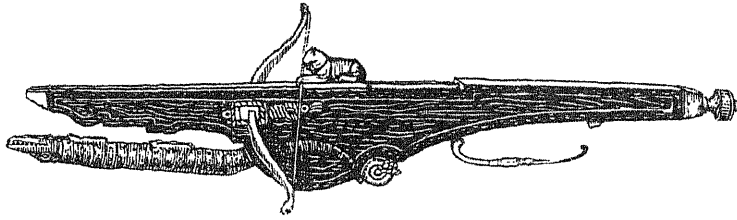
ROBERT CECIL, EARL OF SALISBURY.

*From an Engraving by Elstrak.*

it was plain that a second great struggle in arms between Protestantism and Catholicism was to be fought out on German soil.

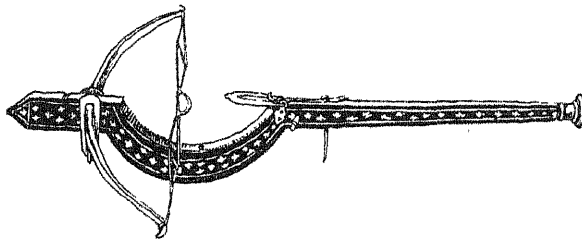
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*Raleigh's  
 death*

It was their prescience of the coming conflict which, on the very eve of the crisis, spurred a party among his ministers who still clung to the traditions of Salisbury to support an enterprise which promised to detach the King from his new policy by entangling him in a war with Spain. Sir Walter Raleigh, the one great warrior of the Elizabethan time who still lingered on, had been imprisoned ever



GERMAN CROSS-BOW, c. 1600.  
*Tower of London.*

since the beginning of the new reign in the Tower on a charge of treason. He now disclosed to James his knowledge of a gold-mine on the Orinoco, and prayed that he might sail thither and work its treasures for the King. The King was tempted by the bait of gold; but he forbade any attack on Spanish territory, or the shedding of Spanish blood. Raleigh however had risked his

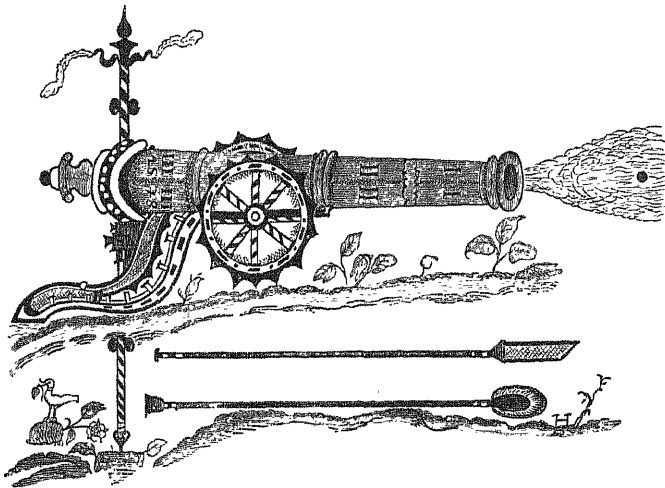


ARBALEST, c. 1600.  
*Tower of London.*

head again and again, he believed in the tale he told, and he knew that if war could be brought about between England and Spain a new career was open to him. He found the coast occupied by Spanish troops; evading direct orders to attack he sent his men up the country, where they plundered a Spanish town, found no gold-mine, and came broken and defeated back. The daring of

the man saw a fresh resource ; he proposed to seize the Spanish treasure ships as he returned, and, like Drake, to turn the heads of nation and King by the immense spoil. But his men would not follow him, and he was brought home to face his doom. James at once put his old sentence in force ; and the death of the broken-hearted adventurer on the scaffold atoned for the affront to Spain. The failure of Raleigh came at a critical moment in German history. The religious truce which had so long preserved the peace of Germany was broken in 1618 by the revolt of Bohemia

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CANNON,  
*MS. Cotton Julius F. iv., A.D. 1608.*

against the rule of the Catholic House of Austria ; and when the death of the Emperor Matthias raised his cousin Ferdinand in 1619 to the Empire and to the throne of Bohemia, its nobles declared the realm vacant and chose Frederick, the young Elector Palatine, as their King. The German Protestants were divided by the fatal jealousy between their Lutheran and Calvinist princes ; but it was believed that Frederick's election could unite them, and the Bohemians counted on England's support when they chose James's son-in-law for their king. A firm policy would at any rate

*The  
Thirty  
Years'  
War*



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have held Spain inactive, and limited the contest to Germany itself. But the "statecraft" on which James prided himself led him to count, not on Spanish fear, but on Spanish friendship. He refused aid to the Protestant Union of the German Princes when they espoused the cause of Bohemia, and threatened war against Holland, the one power which was earnest in the Palatine's cause. It was in vain that both court and people were unanimous in their



PIKEMAN.  
Temp. James I.  
*Broadside (Society of Antiquaries).*

cry for war. James still pressed his son-in-law to withdraw from Bohemia, and relied in such a case on the joint efforts of England and Spain to restore peace. But Frederick refused consent, and Spain quickly threw aside the mask. Her famous battalions were soon moving up the Rhine to the aid of the Emperor; and their march turned the local struggle in Bohemia into a European war.

Nov. 1620 While the Spaniards occupied the Palatinate, the army of the

Catholic League under Maximilian of Bavaria marched down the Danube, reduced Austria to submission, and forced Frederick to battle before the walls of Prague. Before the day was over he was galloping off, a fugitive, to North Germany, to find the Spaniards encamped as its masters in the heart of the Palatinate.

James had been duped, and for the moment he bent before the burst of popular fury which the danger to German Protestantism

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The Par-  
liament  
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MUSKETEER.

Temp. James I.

Broadside (Society of Antiquaries).

called up. He had already been brought to suffer Sir Horace Vere to take some English volunteers to the Palatinate. But the succour had come too late. The cry for a Parliament, the necessary prelude to a war, overpowered the King's secret resistance; and the Houses were again called together. But the Commons were bitterly chagrined as they found only demands for supplies, and a persistence in the old efforts to patch up a peace.

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James even sought the good will of the Spaniards by granting license for the export of arms to Spain. The resentment of the Commons found expression in their dealings with home affairs. The most crying constitutional grievance arose from the revival of monopolies, in spite of the pledge of Elizabeth to suppress them. A parliamentary right which had slept ever since the reign of Henry VI., the right of the Lower House to impeach great offenders at the bar of the Lords, was revived against the monopolists; and James was driven by the general indignation to leave them to their



KNIGHT OF THE GARTER AND ATTENDANT.  
*Album of G. Holtzschuer of Nuremberg, 1625-1627. MS. Eg. 1624.*

*Fall of  
Bacon*

fate. But the practice of monopolies was only one sign of the corruption of the court. Sales of peerages and offices of state had raised a general disgust; and this disgust showed itself in the impeachment of the highest among the officers of State, the Chancellor, Francis Bacon, the most distinguished man of his time for learning and ability. At the accession of James the rays of royal favour had broken slowly upon Bacon. He became successively Solicitor and Attorney-General; the year of Shakspeare's death saw him called to the Privy Council; he verified

Elizabeth's prediction by becoming Lord Keeper. At last the goal of his ambition was reached. He had attached himself to the rising fortunes of Buckingham, and the favour of Buckingham made him Lord Chancellor. He was raised to the peerage as Baron Verulam, and created, at a later time, Viscount St. Albans. But the nobler dreams for which these meaner honours had been sought escaped his grasp. His projects still remained projects, while to retain his hold on office he was stooping to a miserable compliance with the worst excesses of Buckingham and his royal master. The years during which he held the Chancellorship were the most disgraceful years of a disgraceful reign. They saw the execution of Raleigh, the sacrifice of the Palatinate, the exaction of benevolences, the multiplication of monopolies, the supremacy of Buckingham. Against none of the acts of folly and wickedness which distinguished James's Government did Bacon do more

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TILE WITH ARMS AND CREST OF THE BACON FAMILY.  
*South Kensington Museum.*

than protest; in some of the worst, and above all in the attempt to coerce the judges into prostrating law at the King's feet, he took a personal part. But even his remonstrances were too much for the young favourite, who regarded him as the mere creature of his will. It was in vain that Bacon flung himself on the Duke's mercy, and begged him to pardon a single instance of opposition to his caprice. A Parliament was impending, and Buckingham resolved to avert from himself the storm which was gathering by sacrificing to it his meaner dependants. To ordinary eyes the Chancellor was at the summit of human success. Jonson had just sung of

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him as one "whose even thread the Fates spin round and full out of their choicest and their whitest wool," when the storm burst. The Commons charged Bacon with corruption in the exercise of his office. It had been customary among Chancellors to receive gifts from successful suitors after their suit was ended. Bacon, it is certain, had taken such gifts from men whose suits were still unsettled; and though his judgement may have been unaffected by them, the fact of their reception left him with no valid defence. He at once pleaded guilty to the charge. "I do plainly and ingenuously confess that I am guilty of corruption, and do renounce all defence." "I beseech your Lordships," he added, "to be merciful to a broken reed." The heavy fine imposed on him was remitted by the Crown; but the Great Seal was taken from him, and he was declared incapable of holding office in the State or of sitting in Parliament. Bacon's fall restored him to that position of real greatness from which his ambition had so long torn him away. "My conceit of his person," said Ben Jonson, "was never increased towards him by his place or honours. But I have and do reverence him for his greatness that was only proper to himself, in that he seemed to me ever by his work one of the greatest men, and most worthy of admiration, that had been in many ages. In his adversity I ever prayed that God would give him strength: for greatness he could not want." His intellectual activity was never more conspicuous than in the last four years of his life. He had presented "Novum Organum" to James in the year before his fall; in the year after it he produced his "Natural and Experimental History." He began a digest of the laws, and a "History of England under the Tudors," revised and expanded his "Essays," dictated a jest book, and busied himself with experiments in physics. It was while studying the effect of cold in preventing animal putrefaction that he stopped his coach to stuff a fowl with snow and caught the fever which ended in his death.

*Death of  
Bacon  
1626*

*Dissolu-  
tion of  
the Par-  
liament*

James was too shrewd to mistake the importance of Bacon's impeachment; but the hostility of Buckingham to the Chancellor, and Bacon's own confession of his guilt, made it difficult to resist his condemnation. Energetic too as its measures were against corruption and monopolists, the Parliament respected scrupulously the King's prejudices in other matters; and even when checked by

an adjournment, resolved unanimously to support him in any earnest effort for the Protestant cause. A warlike speech from a member before the adjournment roused an enthusiasm which recalled the days of Elizabeth. The Commons answered the appeal by a unanimous vote, "lifting their hats as high as they could hold them," that for the recovery of the Palatinate they would adventure their fortunes, their estates, and their lives. "Rather this declaration," cried a leader of the country party when it was read by the Speaker, "than ten thousand men already on the march." For the moment the resolve seemed to give vigour to the royal policy. James had aimed throughout at the restitution of Bohemia to Ferdinand, and at inducing the Emperor, through the mediation of Spain, to abstain from any retaliation on the Palatinate. He now freed himself for a moment from the trammels of diplomacy, and enforced a cessation of the attack on his son-in-law's dominions by a threat of war. The suspension of arms lasted through the summer; but mere threats could do no more, and on the conquest of the Upper Palatinate by the forces of the Catholic League, James fell back on his old policy of mediation through the aid of Spain. The negotiations for the marriage with the Infanta were pressed more busily. Gondomar, the Spanish Ambassador, who had become all-powerful at the English court, was assured that no effectual aid should be sent to the Palatinate. The English fleet, which was cruising by way of menace off the Spanish coast, was called home. The King dismissed those of his ministers who still opposed a Spanish policy; and threatened on trivial prettexts a war with the Dutch, the one great Protestant power that remained in alliance with England, and was ready to back the Elector. But he had still to reckon with his Parliament; and the first act of the Parliament on its re-assembling was to demand a declaration of war with Spain. The instinct of the nation was wiser than the statecraft of the King. Ruined and enfeebled as she really was, Spain to the world at large still seemed the champion of Catholicism. It was the entry of her troops into the Palatinate which had first widened the local war in Bohemia into a great struggle for the suppression of Protestantism along the Rhine; above all it was Spanish influence, and the hopes

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held out of a marriage of his son with a Spanish Infanta, which were luring the King into his fatal dependence on the great enemy of the Protestant cause. In their petition the Houses coupled with their demands for war the demand of a Protestant marriage for their future King. Experience proved in later years how perilous it was for English freedom that the heir to the Crown should be brought up under a Catholic mother; but James was beside himself at their presumption in dealing with mysteries of state. "Bring stools for the Ambassadors," he cried in bitter



CHARLES I., AS PRINCE OF WALES.  
*Miniature by Peter Oliver, in the Royal Collection at Windsor.*

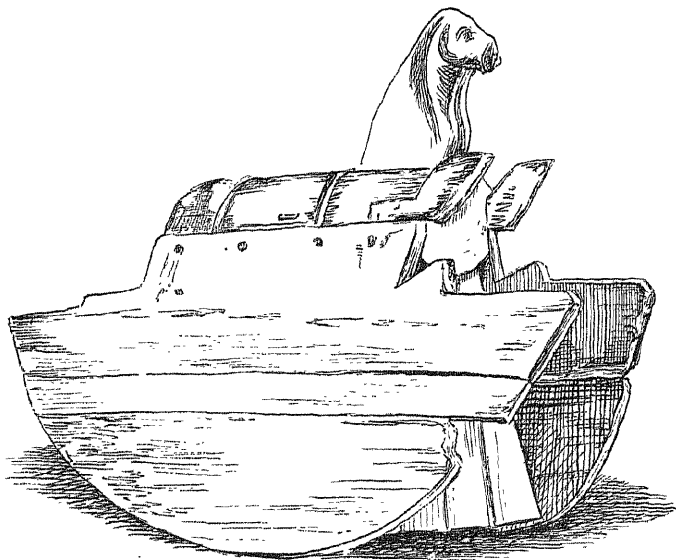
*Protesta-  
tion  
of the  
Commons*

irony as their committee appeared before him. He refused the petition, forbade any further discussion of state policy, and threatened the speakers with the Tower. "Let us resort to our prayers," a member said calmly as the King's letter was read, "and then consider of this great business." The temper of the House was seen in the Protestation which met the royal command to abstain from discussion. It resolved "That the liberties, franchises, privileges, and jurisdictions of Parliament are the ancient and undoubted birthright and inheritance of the subjects of England; and that the arduous and urgent affairs concerning

the King, state, and defence of the realm, and of the Church of England, and the making and maintenance of laws, and redress of grievances, which daily happen within this realm, are proper subjects and matter of council and debate in Parliament. And that in the handling and proceeding of those businesses every member of the House hath, and of right ought to have, freedom of speech to propound, treat, reason, and bring to conclusion the same."

The King answered the Protestation by a characteristic outrage. He sent for the Journals of the House, and with his own hand tore out the pages which contained it. "I will govern," he said,

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ROCKING-HORSE OF CHARLES I.

From the Old Palace, Thobald's Grove; now in the Great House, Cheshunt.

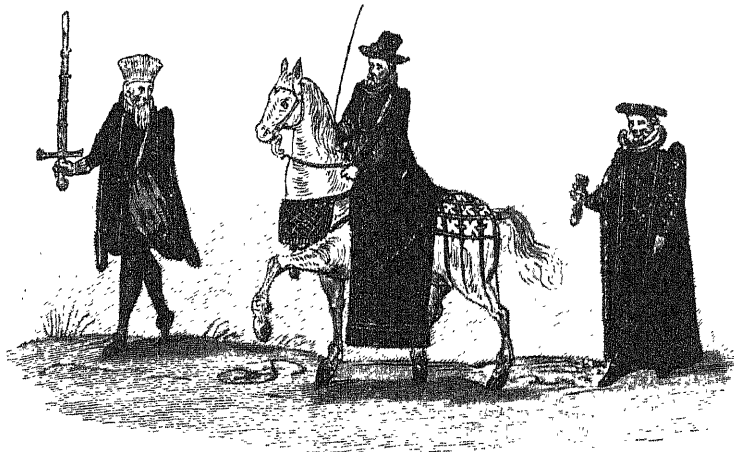
"according to the common weal, but not according to the common will." A few days after he dissolved the Parliament. "It is the best thing that has happened in the interests of Spain and of the Catholic religion since Luther began preaching," wrote the Count of Gondomar to his master, in his joy that all danger of war had passed away. "I am ready to depart," Sir Henry Savile, on the other hand, murmured on his death-bed, "the rather that having lived in good times I foresee worse." Abroad

Dec. 1621



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indeed all was lost ; and Germany plunged wildly and blindly forward into the chaos of the Thirty Years' War. But for England the victory of freedom was practically won. James had himself ruined the main bulwarks of the monarchy. In his desire for personal government he had destroyed the authority of the Council. He had accustomed men to think lightly of the ministers of the Crown, to see them browbeaten by favourites, and driven from office for corruption. He had disenchanted his people of their blind faith in the monarchy by a policy at home and abroad



LORD MAYOR OF LONDON, SWORD-BEARER AND SEAL-BEARER.

*Album of G. Holzschnur of Nuremberg, 1623—1625.  
MS. Eg. 1264.*

which ran counter to every national instinct. He had quarrelled with, and insulted the Houses, as no English sovereign had ever done before ; and all the while the authority he boasted of was passing, without his being able to hinder it, to the Parliament which he outraged. There was shrewdness as well as anger in his taunt at its "ambassadors." A power had at last risen up in the Commons with which the Monarchy was henceforth to reckon. In spite of the King's petulant outbreaks, Parliament had asserted its exclusive right to the control of taxation. It

had attacked monopolies. It had reformed abuses in the courts of law. It had revived the right of impeaching and removing from office the highest ministers of the Crown. It had asserted its privilege of free discussion on all questions connected with the welfare of the realm. It had claimed to deal with the question of religion. It had even declared its will on the sacred "mystery" of foreign policy. James might tear the Protestation from its Journals, but there were pages in the record of the Parliament of 1621 which he never could tear out.

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LADY MAYORESS AND ATTENDANTS.  
*Album of G. Holtzschuher of Nuremberg, 1623—1625.*  
MS. Eg. 1264.



### Section III.—The King and the Parliament, 1623—1629

[*Authorities.*—For the first part of this period we have still Mr. Gardiner's "History of England from the Accession of James I.," which throws a full and fresh light on one of the most obscure times in our history. His work is as valuable for the early reign of Charles, a period well illustrated by Mr. Forster's "Life of Sir John Eliot." Among the general accounts of the reign of Charles, Mr. Disraeli's "Commentaries on the Reign of Charles I." is the most prominent on the one side; Brodie's "History of the British Empire," and Godwin's "History of the Commonwealth," on the other. M. Guizot's work is accurate and impartial, and Lingard of especial value for the history of the English Catholics, and for his detail of foreign affairs. For the ecclesiastical side see Laud's "Diary." The Commons Journal gives the proceedings of the Parliaments. Throughout this period the Calendars of State Papers, now issuing under the direction of the Master of the Rolls, are of the greatest historic value. Ranke's "History of England in the Seventeenth Century" is important for the whole Stuart period.]

In the obstinacy with which he clung to his Spanish policy James stood absolutely alone; for not only the old nobility and the statesmen who preserved the tradition of the age of Elizabeth, but even his own ministers, with the exception of Buckingham, and the Treasurer, Cranfield, were at one with the Commons. The King's aim, as we have said, was to enforce peace on the combatants, and to bring about the restitution of the Palatinate to the Elector, through the influence of Spain. It was to secure this influence that he pressed for a closer union with the great Catholic power; and of this union, and the success of the policy which it embodied, the marriage of his son Charles with the Infanta, which had been held out as a lure to his vanity, was to be the sign. But the more James pressed for this consummation of his projects, the more Spain held back. At last Buckingham proposed to force the Spaniard's hand by the arrival of Charles himself at the Spanish Court. The Prince quitted England in disguise, and appeared with Buckingham at Madrid to claim his bride. It was in vain that Spain rose in its demands; for every new demand was met by fresh concessions on the part of England. The abrogation of the penal laws

The  
 Spanish  
 Marriage



PRINCE CHARLES'S WELCOME HOME FROM SPAIN, 1623.  
*Brousselle del. the Collection of the Society of Antiquaries.*

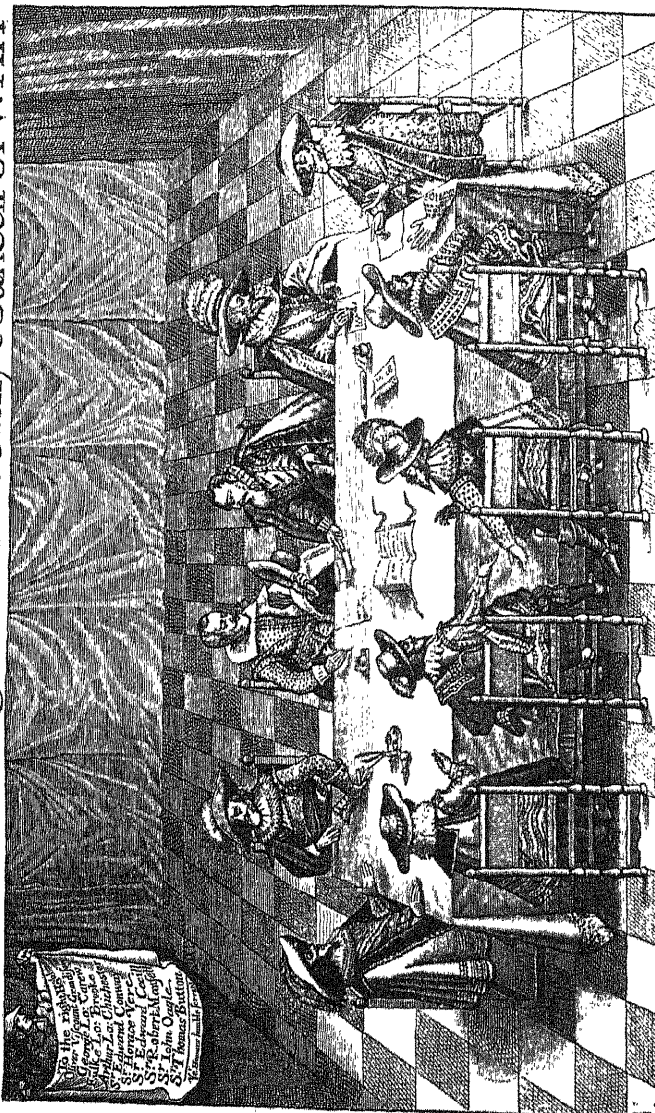
against the Catholics, a Catholic education for the Prince's children, a Catholic household for the Infanta, all were no sooner asked than they were granted. But the marriage was still delayed, while the influence of the new policy on the war in Germany was hard to see. The Catholic League and its army, under the command of Count Tilly, won triumph after triumph over their divided foes. The reduction of Heidelberg and Mannheim completed the conquest of the Palatinate, whose Elector fled helplessly to Holland, while his Electoral dignity was transferred by the Emperor to the Duke of Bavaria. But there was still no sign of the hoped-for intervention on the part of Spain. At last the pressure of Charles himself brought about the disclosure of the secret of its policy. "It is a maxim of state with us," Olivares confessed, as the Prince demanded an energetic interference in Germany, "that the King of Spain must never fight against the Emperor. We cannot employ our forces against the Emperor." "If you hold to that," replied the Prince, "there is an end of all."

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His return was the signal for a burst of national joy. All London was alight with bonfires, in her joy at the failure of the Spanish match, and of the collapse, humiliating as it was, of the policy which had so long trailed English honour at the chariot-wheels of Spain. Charles returned to take along with Buckingham the direction of affairs out of his father's hands. The journey to Madrid had revealed to those around him the strange mixture of obstinacy and weakness in the Prince's character, the duplicity which lavished promises because it never purposed to be bound by any, the petty pride that subordinated every political consideration to personal vanity or personal pique. He had granted demand after demand, till the very Spaniards lost faith in his concessions. With rage in his heart at the failure of his efforts, he had renewed his betrothal on the very eve of his departure, only that he might insult the Infanta by its withdrawal when he was safe at home. But to England at large the baser features of his character were still unknown. The stately reserve, the personal dignity and decency of manners which distinguished the Prince, contrasted favourably with the gabble and indecorum of his father. The courtiers indeed who saw him in his youth, would

Charles  
the  
First

Greate Brittaines Noble and worthy Councill of Warr



THE COUNCIL OF WAR, 1623-1624.  
*Broadside in the Collection of the Society of Antiquaries.*

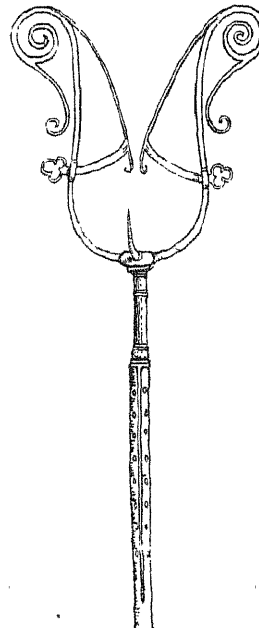


HALBERT.  
Seventeenth Century.  
*Tower of London.*

often pray God that "he might be in the right way when he was set; for if he was in the wrong he would prove the most wilful of any king that ever reigned." But the nation was willing to take his obstinacy for firmness; as it took the pique which inspired his course on his return for patriotism and for the promise of a nobler rule. Under the pressure of Charles and Buckingham the King was forced to call a Parliament, and to concede the point on which he had broken with the last, by laying before it the whole question of the Spanish negotiations. Buckingham and the Prince gave their personal support to Parliament in its demand for a rupture of the treaties with Spain and a declaration of war. A subsidy was eagerly voted; the persecution of the Catholics, which had long been suspended out of deference to Spanish intervention, began with new vigour. The head of the Spanish party, Cranfield, Earl of Middlesex, the Lord Treasurer, was impeached on a charge of corruption, and dismissed from office. James was swept along helplessly by the tide; but his shrewdness saw clearly the turn that affairs were taking; and it was only by hard pressure that the favourite succeeded in wresting his consent to the disgrace of Middlesex. "You are making a rod for your own back," said the King. But Buckingham and Charles persisted in their plans of war. A treaty of alliance was concluded with Holland; negotiations were begun

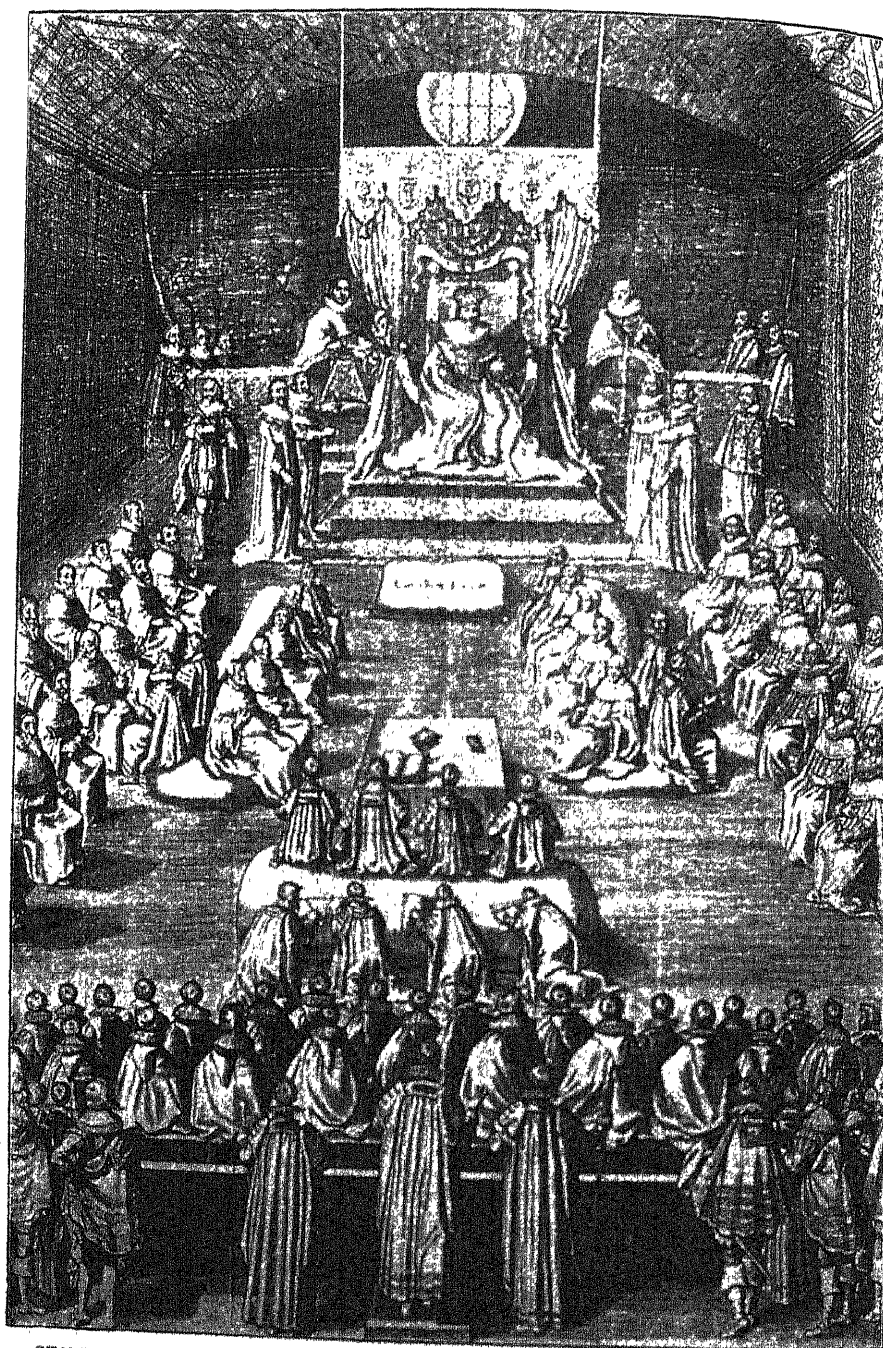
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*Breach  
with  
Spain  
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CATCHPOLE.  
Seventeenth Century.  
*Tower of London.*





CHARLES I. OPENING PARLIAMENT, 1625; THE COMMONS PRESENTING THEIR SPEAKER  
TO THE KING.

*Contemporary Print in the British Museum*

with the Lutheran Princes of North Germany, who had looked coolly on at the ruin of the Elector Palatine; an alliance with France was proposed, and the marriage of Charles with Henrietta, a daughter of Henry the Fourth of France, and sister of its King. To restore the triple league was to restore the system of Elizabeth; but the first whispers of a Catholic Queen woke opposition in the Commons. At this juncture the death of the King placed Charles upon the throne; and his first Parliament met in May, 1625. "We can hope everything from the King who now governs us," cried Sir Benjamin Rudyerd in the Commons. But there were cooler heads in the Commons than Sir Benjamin Rudyerd's; and enough had taken place in the few months since its last session to temper its loyalty with caution.

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*Death of  
James*

The war with Spain, it must be remembered, meant to the mass of Englishmen a war with Catholicism; and the fervour against Catholicism without roused a corresponding fervour against Catholicism within the realm. Every English Catholic seemed to Protestant eyes an enemy at home. A Protestant who leant towards Catholic usage or dogma was a secret traitor in the ranks. But it was suspected, and suspicion was soon to be changed into certainty, that in spite of his pledge to make no religious concessions to France, Charles had on his marriage promised to relax the penal laws against Catholics, and that a foreign power had again been given the right of intermeddling in the civil affairs of the realm. And it was to men with Catholic leanings that Charles seemed disposed to show favour. Bishop Laud was recognized as the centre of that varied opposition to Puritanism, whose members were loosely grouped under the name of Arminians; and Laud now became the King's adviser in ecclesiastical matters. With Laud at its head the new party grew in boldness as well as numbers. It naturally sought for shelter for its religious opinions by exalting the power of the Crown. A court favourite, Montague, ventured to slight the Reformed Churches of the Continent in favour of the Church of Rome, and to advocate as the faith of the Church the very doctrines rejected by the Calvinists. The temper of the Commons on religious matters was clear to every observer. "Whatever mention does

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Policy of  
Charles

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break forth of the fears or dangers in religion, and the increase of Popery," wrote a member who was noting the proceedings of the House, "their affections are much stirred." Their first act was to summon Montague to the bar and to commit him to prison. But there were other grounds for their distrust besides the King's ecclesiastical tendency. The conditions on which the last subsidy had been granted for war with Spain had been contemptuously set aside; in his request for a fresh grant Charles neither named a sum nor gave any indication of what war it was to support. His reserve was met by a corresponding caution. While voting a small and inadequate subsidy, the Commons restricted their grant of certain customs duties called tonnage and poundage, which had commonly been granted to the new sovereign for life, to a single year, so as to give time for consideration of the additional impositions laid by James on these duties. The restriction was taken as an insult; Charles refused to accept the grant on such a condition, and adjourned the Houses. When they met again at Oxford it was in a sterner temper, for Charles had shown his defiance of Parliament by drawing Montague from prison, by promoting him to a royal chaplaincy, and by levying the disputed customs without authority of law. "England," cried Sir Robert Phelips, "is the last monarchy that yet retains her liberties. Let them not perish now!" But the Commons had no sooner announced their resolve to consider public grievances before entering on other business than they were met by a dissolution. Buckingham, to whom the firmness of the Commons seemed simply the natural discontent which follows on ill success, resolved to lure them from their constitutional struggle by a great military triumph. His hands were no sooner free than he sailed for the Hague to conclude a general alliance against the House of Austria, while a fleet of ninety vessels and ten thousand soldiers left Plymouth in October for the coast of Spain. But these vast projects broke down before Buckingham's administrative incapacity. The plan of alliance proved fruitless. After an idle descent on Cadiz the Spanish expedition returned broken with mutiny and disease; and the enormous debt which had been incurred in its equipment forced the favourite to advise a new summons of the Houses. But he was keenly alive to the peril in

Aug. 1625

*Buckingham's designs*

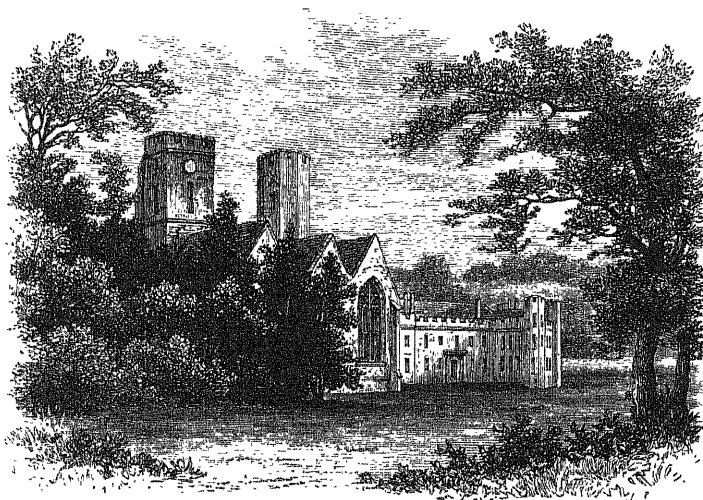
which his failure had plunged him, and to a coalition which had been formed between his rivals at Court and the leaders of the last Parliament. His reckless daring led him to anticipate the danger, and by a series of blows to strike terror into his opponents. The Councillors were humbled by the committal of Lord Arundel to the Tower. Sir Robert Phelps, Coke, and four other leading patriots were made sheriffs of their counties, and thus prevented from sitting in the coming Parliament. But their exclusion only left the field free for a more terrible foe.

If Hampden and Pym are the great figures which embody the later national resistance, the earlier struggle for Parliamentary

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Eliot



ST. GERMAN'S CHURCH AND PORT ELIOT.

liberty centres in the figure of Sir John Eliot. Of an old family which had settled under Elizabeth near the fishing hamlet of St. Germans, and raised their stately mansion of Port Eliot, he had risen to the post of Vice-Admiral of Devonshire under the patronage of Buckingham, and had seen his activity in the suppression of piracy in the Channel rewarded by an unjust imprisonment. He was now in the first vigour of manhood,

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with a mind exquisitely cultivated and familiar with the poetry and learning of his day, a nature singularly lofty and devout, a fearless and vehement temper. There was a hot impulsive element in his nature which showed itself in youth in his drawing sword on a



SIR JOHN ELIOT.

*Picture in the possession of the Earl of St. Germans, at Port Eliot.*

neighbour who denounced him to his father, and which in later years gave its characteristic fire to his eloquence. But his intellect was as clear and cool as his temper was ardent. In the general enthusiasm which followed on the failure of the Spanish marriage, he had stood almost alone in pressing for a recognition of the

rights of Parliament, as a preliminary to any real reconciliation with the Crown. He fixed, from the very outset of his career, on the responsibility of the royal ministers to Parliament, as the one critical point for English liberty. It was to enforce the demand of this that he availed himself of Buckingham's sacrifice of the Treasurer, Middlesex, to the resentment of the Commons. "The greater the delinquent," he urged, "the greater the delict. They are a happy thing, great men and officers, if they be good, and one of the greatest blessings of the land: but power converted into evil is the greatest curse that can befall it." But the new Parliament had hardly met, when he came to the front to threaten a greater criminal than Middlesex. So menacing were his words, as he called for an inquiry into the failure before Cadiz, that Charles himself stooped to answer threat with threat. "I see," he wrote to the House, "you especially aim at the Duke of Buckingham. I must let you know that I will not allow any of my servants to be questioned among you, much less such as are of eminent place and near to me." A more direct attack on a right already acknowledged in the impeachment of Bacon and Middlesex could hardly be imagined, but Eliot refused to move from his constitutional ground. The King was by law irresponsible, he "could do no wrong." If the country therefore was to be saved from a pure despotism, it must be by enforcing the responsibility of the ministers who counselled and executed his acts. Eliot persisted in denouncing Buckingham's incompetence and corruption, and the Commons ordered the subsidy which the Crown had demanded to be brought in "when we shall have presented our grievances, and received his Majesty's answer thereto." Charles summoned them to Whitehall, and commanded them to cancel the condition. He would grant them "liberty of counsel, but not of control;" and he closed the interview with a significant threat. "Remember," he said, "that Parliaments are altogether in my power for their calling, sitting, and dissolution: and, therefore, as I find the fruits of them to be good or evil, they are to continue or not to be." But the will of the Commons was as resolute as the will of the King. Buckingham's impeachment was voted and carried to the Lords. The favourite took his seat as a peer to listen to the charge with so insolent an air of contempt that one of the

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ment of  
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GEORGE VILLIERS, DUKE OF BUCKINGHAM.  
*From an Engraving by W. J. Delft, after a Portrait by Michewaldt.*

managers appointed by the Commons to conduct it turned sharply on him. "Do you jeer, my Lord!" said Sir Dudley Digges. "I can show you when a greater man than your Lordship—as high as you in place and power, and as deep in the King's favour—has been hanged for as small a crime as these articles contain." The "proud carriage" of the Duke provoked an invective from Eliot which marks a new era in Parliamentary speech. From the first the vehemence and passion of his words had contrasted with the grave, colourless reasoning of older speakers. His opponents complained that Eliot aimed to "stir up affections." The quick emphatic sentences he substituted for the cumbrous periods of the day, his rapid argument, his vivacious and caustic allusions, his passionate appeals, his fearless invective, struck a new note in English eloquence. The frivolous ostentation of Buckingham, his very figure blazing with jewels and gold, gave point to the fierce attack. "He has broken those nerves and sinews of our land, the stores and treasures of the King. There needs no search for it, It is too visible. His profuse expenses, his superfluous feasts, his magnificent buildings, his riots, his excesses, what are they but the visible evidences of an express exhausting of the State, a chronicle of the immensity of his waste of the revenues of the Crown?" With the same terrible directness Eliot reviewed the Duke's greed and corruption, his insatiate ambition, his seizure of all public authority, his neglect of every public duty, his abuse for selfish ends of the powers he had accumulated. "The pleasure of his Majesty, his known directions, his public acts, his acts of council, the decrees of courts—all must be made inferior to this man's will. No right, no interest may withstand him. Through the power of state and justice he has dared ever to strike at his own ends." "My Lords," he ended, after a vivid parallel between Buckingham and Sejanus, "you see the man! What have been his actions, what he is like, you know! I leave him to your judgment. This only is conceived by us, the knights, citizens, and burgesses of the Commons House of Parliament, that by him came all our evils, in him we find the causes, and on him must be the remedies! *Pecat qui perdere cuncta festinat. Opprimatur ne omnes opprimat!*"

The reply of Charles was as fierce and sudden as the attack of Eliot. He hurried to the House of Peers to avow as his own the

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deeds with which Buckingham was charged. Eliot and Digges were called from their seats, and committed prisoners to the Tower. The Commons, however, refused to proceed with public business till their members were restored; and after a ten-days' struggle Eliot was released. But his release was only a prelude to the close of the Parliament. "Not one moment," the King replied to the prayer of his Council for delay; and a final remonstrance in which the Commons begged him to dismiss Buckingham from his service for ever was met by their instant dissolution. The remonstrance was burnt by royal order; Eliot was deprived of his Vice-Admiralty; and an appeal was made to the nation to pay as a free gift the subsidies which the Parliament had refused to grant till their grievances were redressed. But the tide of public resistance was slowly rising. Refusals to give anything, "save by way of Parliament," came in from county after county. When the subsidy-men of Middlesex and Westminster were urged to comply, they answered with a tumultuous shout of "a Parliament! a Parliament! else no subsidies!" Kent stood out to a man. In Bucks the very justices neglected to ask for the "free gift." The freeholders of Cornwall only answered that, "if they had but two kine, they would sell one of them for supply to his Majesty—in a Parliamentary way." The failure of the voluntary gift forced Charles to an open defiance of the law. He met it by the levy of a forced loan. Commissioners were named to assess the amount which every landowner was bound to lend, and to examine on oath all who refused. Every means of persuasion, as of force, was resorted to. The pulpits of the Laudian clergy resounded with the cry of "passive obedience." Dr. Mainwaring preached before Charles himself, that the King needed no Parliamentary warrant for taxation, and that to resist his will was to incur eternal damnation. Poor men who refused to lend were pressed into the army or navy. Stubborn tradesmen were flung into prison. Buckingham himself undertook the task of overawing the nobles and the gentry. Charles met the opposition of the judges by instantly dismissing from his office the Chief Justice, Crew. But in the country at large resistance was universal. The northern counties in a mass set the Crown at defiance. The Lincolnshire farmers drove the Commissioners from the town. Shropshire, Devon, and Warwickshire "refused utterly." Eight

June 16,  
1626

*The  
Forced  
Loan*  
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peers, with Lord Essex and Lord Warwick at their head, declined to comply with the exaction as illegal. Two hundred country gentlemen, whose obstinacy had not been subdued by their transfer from prison to prison, were summoned before the Council ; and

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CHIEF JUSTICE CREW.  
*After W. Hollar.*

John Hampden, as yet only a young Buckinghamshire squire, appeared at the board to begin that career of patriotism which has made his name dear to Englishmen. "I could be content to lend," he said, "but fear to draw on myself that curse in Magna Charta, which should be read twice a year against those who infringe it."

*Hamp-  
den's  
protest*

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So close an imprisonment in the Gate House rewarded his protest, "that he never afterwards did look like the same man he was before." With gathering discontent as well as bankruptcy before him, nothing could save the Duke but a great military success; and he equipped a force of six thousand men for the maddest and most profligate of all his enterprises. In the great struggle with Catholicism the hopes of every Protestant rested on the union of England with France against the House of Austria. But the blustering and blundering of the favourite had at last succeeded in plunging him into strife with his own allies, and England now suddenly found



MONUMENT OF SIR CHARLES MONTAGUE, 1625, IN BARKING CHURCH, ESSEX.  
*Gardiner, "Student's History of England."*

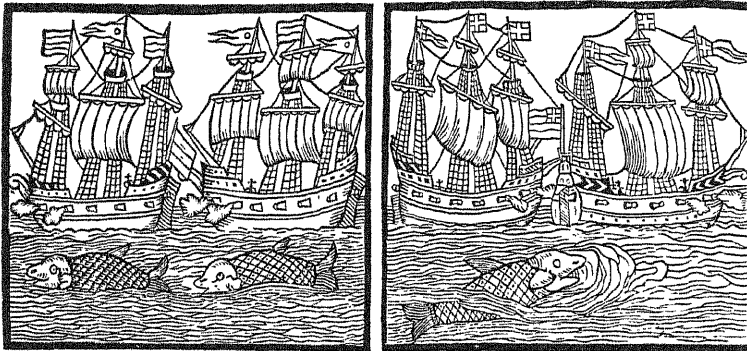
herself at war with France and Spain together. The French minister, Cardinal Richelieu, anxious as he was to maintain the English alliance, was convinced that the first step to any effective interference of France in a European war must be the restoration of order at home by the complete reduction of the Protestant town of Rochelle which had risen in revolt. In 1625 English aid had been given to the French forces, however reluctantly. But now Buckingham saw his way to win an easy popularity at home by supporting the Huguenots in their resistance. The enthusiasm for their cause was intense; and he resolved to take advantage of this

enthusiasm to secure such a triumph for the royal arms as should silence all opposition at home. A fleet of a hundred vessels sailed under his command for the relief of Rochelle. But imposing as was his force, the expedition was as disastrous as it was impolitic. After an unsuccessful siege of the castle of St. Martin, the English troops were forced to fall back along a narrow causeway to their ships; and in the retreat two thousand fell, without the loss of a single man to their enemies.

The first result of Buckingham's folly was to force on Charles, overwhelmed as he was with debt and shame, the summoning of a new Parliament; a Parliament which met in a mood even more

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*Siege of  
Rochelle*  
1627

The  
Petition  
of Right



SHIPS OF BUCKINGHAM'S FLEET, 1627.  
"Manifestation of the Duke of Buckingham."

resolute than the last. The Court candidates were everywhere rejected. The patriot leaders were triumphantly returned. To have suffered in the recent resistance to arbitrary taxation was the sure road to a seat. In spite of Eliot's counsel, even the question of Buckingham's removal gave place to the craving for redress of wrongs done to personal liberty. "We must vindicate our ancient liberties," said Sir Thomas Wentworth, in words soon to be remembered against himself: "we must reinforce the laws made by our ancestors. We must set such a stamp upon them, as no licentious spirit shall dare hereafter to invade them." Heedless of sharp and menacing messages from the King, of demands that they should take his "royal word" for their liberties, the House

*The Par-  
liament of*  
1628

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bent itself to one great work, the drawing up a Petition of Right. The statutes that protected the subject against arbitrary taxation, against loans and benevolences, against punishment, outlawry, or deprivation of goods, otherwise than by lawful judgment of his peers, against arbitrary imprisonment without stated charge, against billeting of soldiery on the people or enactment of martial law in time of peace, were formally recited. The breaches of them under the last two sovereigns, and above all since the dissolution of the last Parliament, were recited as formally. At the close of this significant list, the Commons prayed "that no man hereafter be compelled to make or yield any gift, loan, benevolence, tax, or such like charge, without common consent by Act of Parliament. And that none be called to make answer, or to take such oaths, or to be confined or otherwise molested or disputed concerning the same, or for refusal thereof. And that no freeman may in such manner as is before mentioned be imprisoned or detained. And that your Majesty would be pleased to remove the said soldiers and mariners, and that your people may not be so burthened in time to come. And that the commissions for proceeding by martial law may be revoked and annulled, and that hereafter no commissions of like nature may issue forth to any person or persons whatsoever to be executed as aforesaid, lest by colour of them any of your Majesty's subjects be destroyed and put to death, contrary to the laws and franchises of the land. All which they humbly pray of your most excellent Majesty, as their rights and liberties, according to the laws and statutes of the realm. And that your Majesty would also vouchsafe to declare that the awards, doings, and proceedings to the prejudice of your people in any of the premises shall not be drawn hereafter into consequence or example. And that your Majesty would be pleased graciously for the further comfort and safety of your people to declare your royal will and pleasure, that in the things aforesaid all your officers and ministers shall serve you according to the laws and statutes of this realm, as they tender the honour of your Majesty and the prosperity of the kingdom." It was in vain that the Lords desired to conciliate Charles by a reservation of his "sovereign power." "Our petition," Pym quietly replied, "is for the laws of England, and this power seems

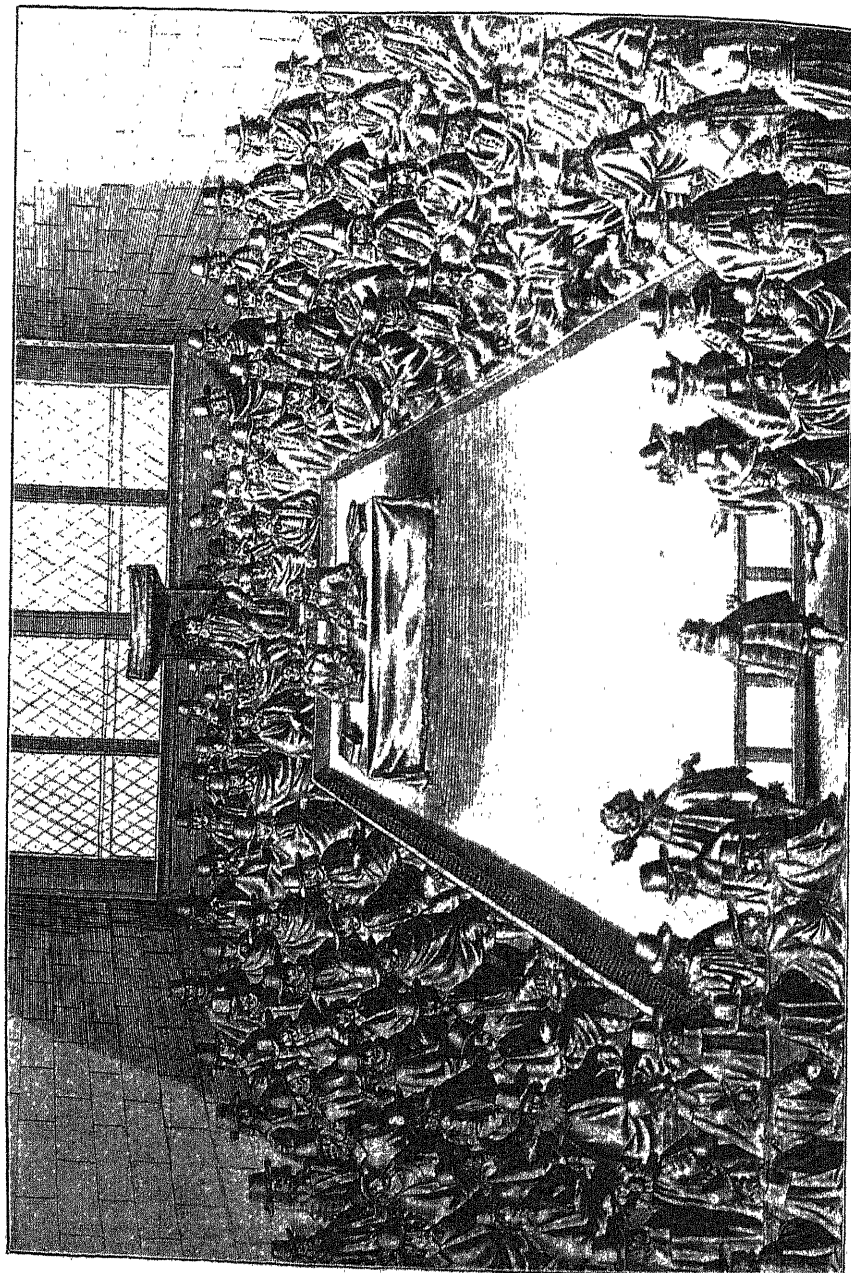
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THE HOUSE OF COMMONS.

"Discours des loix et tout subject de la Grande Bretagne," 1648.

to be another power distinct from the power of the law." The Lords yielded, but Charles gave an evasive reply; and the failure of the more moderate counsels for which his own had been set aside, called Eliot again to the front. In a speech of unprecedented boldness he moved the presentation to the King of a Remonstrance on the state of the realm. But at the moment when he again touched on Buckingham's removal as the preliminary of any real improvement the Speaker of the House interposed. "There was a command laid on him," he said, "to interrupt any that should go about to lay an aspersion on the King's ministers." The breach of their privilege of free speech produced a scene in the Commons such as St. Stephen's had never witnessed before. Eliot sat abruptly down amidst the solemn silence of the House. "Then appeared such a spectacle of passions," says a letter of the time, "as the like had seldom been seen in such an assembly; some weeping, some expostulating, some prophesying of the fatal ruin of our kingdom, some playing the divines in confessing their sins and country's sins which drew these judgments upon us, some finding, as it were, fault with those that wept. There were above an hundred weeping eyes, many who offered to speak being interrupted and silenced by their own passions." Pym himself rose only to sit down choked with tears. At last Sir Edward Coke found words to blame himself for the timid counsels which had checked Eliot at the beginning of the Session, and to protest "that the author and source of all those miseries was the Duke of Buckingham."

Shouts of assent greeted the resolution to insert the Duke's name in their Remonstrance. But at this moment Charles gave way. To win supplies for a new expedition to Rochelle, Buckingham bent the King to consent to the Petition of Right. As Charles understood it, indeed, the consent meant little. The point for which he really cared was the power of keeping men in prison without bringing them to trial or assigning causes for their imprisonment. On this he had consulted his judges; and they had answered that his consent to the Petition left his rights untouched; like other laws, they said, the Petition would have to be interpreted when it came before them, and the prerogative remained unaffected. As to the rest, while waiving all claims to levy taxes

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not granted by Parliament, Charles still reserved his right to levy impositions paid customarily to the Crown, and amongst these he counted tonnage and poundage. Of these reserves however the Commons knew nothing. The King's consent won a grant of subsidy from the Parliament, and such a ringing of bells and lighting of bonfires from the people "as was never seen but upon his Majesty's return from Spain." But, like all Charles's concessions, it came too late to effect the end at which he aimed. The Commons persisted in presenting their Remonstrance. Charles



A SUPPER-PARTY.  
Early Seventeenth Century.  
*Bullad in Roxburghe Collection (British Museum).*

received it coldly and ungraciously; while Buckingham, who had stood defiantly at his master's side as he was denounced, fell on his knees to speak. "No, George!" said the King as he raised him: and his demeanour gave emphatic proof that the Duke's favour remain undiminished. "We will perish together, George," he added at a later time, "if thou dost." No shadow of his doom, in fact, had fallen over the brilliant favourite, when, after the prorogation of the Parliament, he set out to take command of a new expedition for the relief of Rochelle. But a lieutenant in the army, John Felton, soured by neglect and wrongs, had found in

the Remonstrance some fancied sanction for the revenge he plotted ; and mixing with the throng which crowded the hall at Portsmouth, he stabbed Buckingham to the heart. Charles flung himself on his bed in a passion of tears when the news reached him ; but outside the Court it was welcomed with a burst of joy. Young Oxford bachelors, grave London aldermen, vied with each other in drinking healths to Felton. "God bless thee, little David," cried an old woman, as the murderer passed manacled by ; "the Lord comfort thee," shouted the crowd, as the Tower gates closed on him. The very crews of the Duke's armament at Portsmouth shouted to the King, as he witnessed their departure, a prayer that he would "spare John Felton, their sometime fellow soldier." But whatever national hopes the fall of Buckingham had aroused were quickly dispelled. Weston, a creature of the Duke, became Lord Treasurer, and his system remained unchanged. "Though our Achan is cut off," said Eliot, "the accursed thing remains."

It seemed as if no act of Charles could widen the breach which his reckless lawlessness had made between himself and his subjects. But there was one thing dearer to England than free speech in Parliament, than security for property, or even personal liberty ; and that one thing was, in the phrase of the day, "the Gospel." The gloom which at the outset of this reign we saw settling down on every Puritan heart had deepened with each succeeding year. The great struggle abroad had gone more and more against Protestantism, and at this moment the end of the cause seemed to have come. In Germany Lutheran and Calvinist alike lay at last beneath the heel of the Catholic House of Austria. The fall of Rochelle after Buckingham's death seemed to leave the Huguenots of France at the feet of a Roman Cardinal. While England was thrilling with excitement at the thought that her own hour of deadly peril might come again, as it had come in the year of the Armada, Charles raised Laud to the Bishopric of London, and entrusted him with the direction of ecclesiastical affairs. To the excited Protestantism of the country, Laud and the Churchmen whom he headed seemed a danger really more formidable than the Popery which was making such mighty strides abroad. To the Puritans they were traitors to God and their country at

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Laudian  
Clergy*

once. Their aim was to draw the Church of England farther away from the Protestant Churches and nearer to the Church which Protestants regarded as Babylon. They aped Roman ceremonies. Cautiously and tentatively they were introducing Roman doctrine. But they had none of the sacerdotal independence which Rome had at any rate preserved. They were abject in their dependence on the Crown. Their gratitude for the royal



"TRIPLE EPISCOPACIE."

Satire of the Puritan Party on Laud and the Court Bishops.

protection which enabled them to defy the religious instincts of the realm showed itself in their erection of the most dangerous pretensions of the monarchy into religious dogmas. Archbishop Whitgift declared James to have been inspired by God. They preached passive obedience to the worst tyranny. They declared the persons and goods of the subject to be at the King's absolute disposal. They were turning religion into a systematic attack on

English liberty. Up to this time they had been little more than a knot of courtly ecclesiastics, for the mass of the clergy, like their flocks, were steady Puritans ; but the energy of Laud, and the patronage of the Court, promised a speedy increase of their numbers and their power. Sober men looked forward to a day when every pulpit would be ringing with exhortations to passive obedience, with denunciations of Calvinism and apologies for Rome. Of all the members of the House of Commons Eliot was least fanatical in his natural bent, but the religious crisis swept away for the moment all other thoughts from his mind. "Danger enlarges itself in so great a measure," he wrote from the country, "that nothing but Heaven shrouds us from despair." The House met in the same temper. The first business called up was that of religion. "The Gospel," Eliot burst forth, "is that truth in which this kingdom has been happy through a long and rare prosperity. This ground, therefore, let us lay for a foundation of our building, that that Truth, not with words, but with actions we will maintain !" "There is a ceremony," he went on, "used in the Eastern Churches, of standing at the repetition of the Creed, to testify their purpose to maintain it, not only with their bodies upright but with their swords drawn. Give me leave to call that a custom very commendable !" The Commons answered their leader's challenge by a solemn avowal. They avowed that they held for truth that sense of the Articles as established by Parliament, which by the public act of the Church, and the general current exposition of the writers of their Church, had been delivered unto them. But the debates over religion were suddenly interrupted. The Commons, who had deferred all grant of customs till the wrong done in the illegal levy of them was redressed, had summoned the farmers of those due to the bar ; but though they appeared, they pleaded the King's command as a ground for their refusal to answer. The House was proceeding to a protest, when the Speaker signified that he had received an order to adjourn. Dissolution was clearly at hand, and the long-suppressed indignation broke out in a scene of strange disorder. The Speaker was held down in the chair while Eliot, still clinging to his great principle of ministerial responsibility, denounced the New Treasurer as the adviser of the measure. "None have gone

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about to break Parliaments," he added in words to which after events gave a terrible significance, "but in the end Parliaments have broken them." The doors were locked, and in spite of the Speaker's protest, of the repeated knocking of the usher at the door, and of the gathering tumult within the House itself, the loud "Aye, Aye" of the bulk of the members supported Eliot in his last vindication of English liberty. By successive resolutions the Commons declared whomsoever should bring in innovations in religion, or whatever minister endorsed the levy of subsidies not granted in Parliament, "a capital enemy to the kingdom and commonwealth," and every subject voluntarily complying with illegal acts and demands, "a betrayer of the liberty of England and an enemy of the same."



HAYMAKING.  
Early Seventeenth Century.  
*Roxburghe Ballad.*

### Section IV.—New England

[*Authorities.*—The admirable account of American colonization given by Mr. Bancroft ("History of the United States,") may be corrected in some points of detail by Mr. Gardiner's History. For Laud himself, see his remarkable "Diary," and his Correspondence. His work at Lambeth is described in Prynne's scurrilous "Canterbury's Doom."] (Mr. Doyle's book "The English in America" has appeared since this list was drawn up.—ED.)

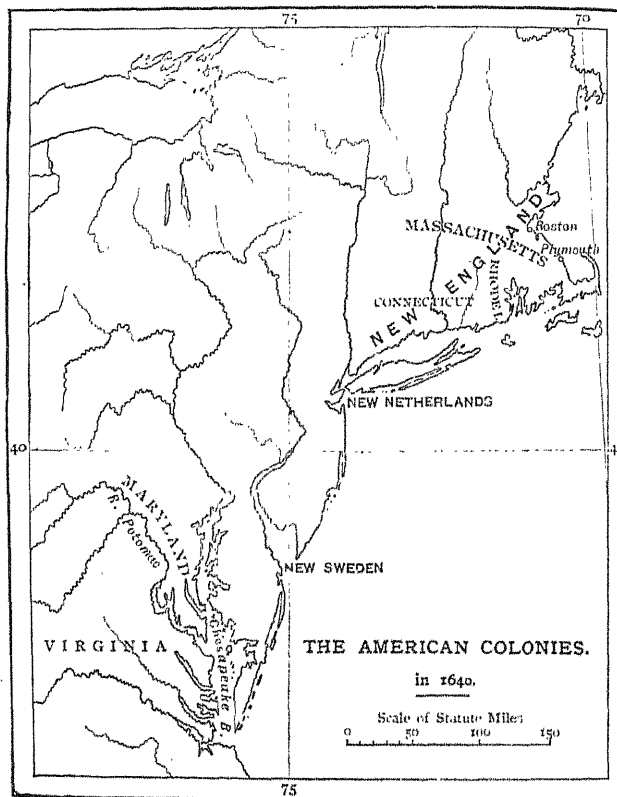
The dissolution of the Parliament of 1629 marked the darkest hour of Protestantism, whether in England or in the world at large. But it was in this hour of despair that the Puritans won their noblest triumph. They "turned," to use Canning's words in a far truer and grander sense than that which he gave to them, they "turned to the New World to redress the balance of the Old." It was during the years of tyranny which followed the close of the third Parliament of Charles that a great Puritan emigration founded the States of New England.

England  
and the  
New  
World

The Puritans were far from being the earliest among the English colonists of North America. There was little in the circumstances which attended the first discovery of the Western world which promised well for freedom; its earliest result, indeed, was to give an enormous impulse to the most bigoted and tyrannical among the powers of Europe, and to pour the wealth of Mexico and Peru into the treasury of Spain. But while the Spanish galleons traversed the Southern seas, and Spanish settlers claimed the southern part of the great continent for the Catholic crown, a happy instinct drew Englishmen to the ruder and more barren districts along the shore of Northern America. England had reached the mainland even earlier than Spain, for before Columbus touched its shores Sebastian Cabot, a seaman of Genoese blood born and bred in England, sailed with an English crew from Bristol in 1497, and pushed along the coast of America to the

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south as far as Florida, and northward as high as Hudson's Bay. But no Englishman followed on the track of this bold adventurer; and while Spain built up her empire in the New World, the English seamen reaped a humbler harvest in the fisheries of Newfoundland. It was not till the reign of Elizabeth that the thoughts of



1576 Englishmen turned again to the New World. The dream of finding a passage to Asia by a voyage round the northern coast of the American continent drew a west-country scaman, Martin Frobisher, to the coast of Labrador, and the news which he brought back of the existence of gold mines there set adventurers cruising among the icebergs of Baffin's Bay. Luckily the quest of

gold proved a vain one ; and the nobler spirits among those who had engaged in it turned to plans of colonization. But the country, vexed by long winters and thinly peopled by warlike tribes of Indians, gave a rough welcome to the earlier colonists. After a

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SIR HUMPHRY GILBERT  
*Engraving by C. Van de Pas, in Holland's "Hercologia."*

fruitless attempt to form a settlement, Sir Humphry Gilbert, one of the noblest spirits of his time, turned homewards again, to find his fate in the stormy seas. "We are as near to Heaven by sea as by land," were the famous words he was heard to utter, ere the light of his little bark was lost for ever in the darkness of the night. An



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expedition sent by his half-brother, Sir Walter Raleigh, explored Pamlico Sound; and the country they discovered, a country where, in their poetic fancy, "men lived after the manner of the Golden Age," received from Elizabeth, the Virgin Queen, the name of Virginia. The introduction of tobacco and of the potato into Europe dates from Raleigh's discovery; but the energy of his settlers was distracted by the delusive dream of gold, the hostility of the native tribes drove them from the coast, and it is through the gratitude of later times for what he strove to do, rather than



A FAMILY GROUP.  
Temp. James I.  
*Ballad in Roxburghe Collection.*

1606

for what he did, that Raleigh, the capital of North Carolina, preserves his name. The first permanent settlement on the Chesapeake was effected in the beginning of the reign of James the First, and its success was due to the conviction of the settlers that the secret of the New World's conquest lay simply in labour. Among the hundred and five colonists who originally landed, forty-eight were gentlemen, and only twelve were tillers of the soil. Their leader, John Smith, however, not only explored the vast bay of Chesapeake and discovered the Potomac and the Susquehannah,



These are the Lines that shew thy Face; but those  
 That shew thy Grace and Glory, brighter bee:  
 Thy Faire-Discoveries and Fowle- Overthrowes  
 Of Salvages, much Civillized by thee  
 Best shew thy Spirit; and to it Glory Wynn  
 So, thou art Brasse without, but Golde within.

If so; in Brasse too soft Smiths Acts to beare)  
 43 I fix thy Fame, to make Brasse Steele out weare.

Thine, as thou art Virnes, South Hampton  
 John Davies. Heref:

CAPTAIN JOHN SMITH.

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but held the little company together in the face of famine and desertion till the colonists had learnt the lesson of toil. In his letters to the colonizers at home he set resolutely aside the dream of gold. "Nothing is to be expected thence," he wrote of the new country, "but by labour;" and supplies of labourers, aided by



GEORGE CALVERT, FIRST LORD BALTIMORE.  
*Picture in the collection of the Earl of Verulam, at Gorhambury.*

a wise allotment of lands to each colonist, secured after five years of struggle the fortunes of Virginia. "Men fell to building houses and planting corn;" the very streets of Jamestown, as their capital was called from the reigning sovereign, were sown with tobacco; and in fifteen years the colony numbered five thousand souls.

The laws and representative institutions of England were first introduced into the New World in the settlement of Virginia: some years later a principle as unknown to England as it was to the greater part of Europe found its home in another colony, which received its name of Maryland from Henrietta Maria, the Queen of Charles the First. Calvert, Lord Baltimore, one of the best of the Stuart counsellors, was forced by his conversion to Catholicism to seek a shelter for himself and colonists of his new faith in the district across the Potomac, and round the head of the Chesapeake. As a purely Catholic settlement was impossible, he resolved to open the new colony to men of every faith. "No person within

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MEDAL OF CECIL CALVERT, SECOND LORD BALTIMORE, AND HIS WIFE.

this province," ran the earliest law of Maryland, "professing to believe in Jesus Christ, shall be in any ways troubled, molested, or discountenanced for his or her religion, or in the free exercise thereof." Long however before Lord Baltimore's settlement in Maryland, only a few years indeed after the settlement of Smith in Virginia, the church of Brownist or Independent refugees, whom we saw driven in the reign of James to Amsterdam, had resolved to quit Holland and find a home in the wilds of the New World. They were little disheartened by the tidings of suffering which came from the Virginian settlement. "We are well weaned," wrote their minister, John Robinson, "from the delicate milk of the mother-country, and inured to the difficulties of a strange land ;

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the people are industrious and frugal. We are knit together as a body in a most sacred covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we hold ourselves strictly tied to all care of each other's good and of the whole. It is not with us as with men whom small things can discourage." Returning from Holland to Southampton, they started in two small vessels for the new land: but one of these soon put



From Harper's Magazine.

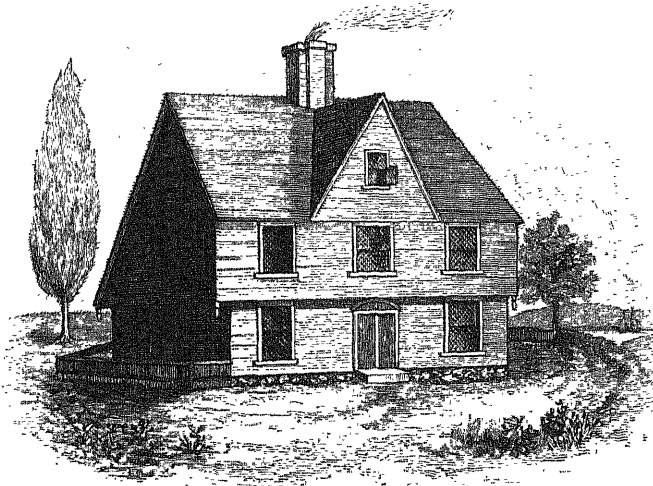
Copyright, 1872, by Harper & Brothers.

GRAVE OF THOMAS CLARK, MATE OF THE "MAYFLOWER," 1627.

1620 back, and only its companion, the *Mayflower*, a bark of a hundred and eighty tons, with forty-one emigrants and their families on board, persisted in prosecuting its voyage. The little company of the "Pilgrim Fathers," as after-times loved to call them, landed on the barren coast of Massachusetts at a spot to which they gave the name of Plymouth, in memory of the last English port at which they touched. They had soon to face the long hard winter of the north, to bear sickness and famine: even when these years of toil

and suffering had passed there was a time when "they knew not at night where to have a bit in the morning." Resolute and industrious as they were, their progress was very slow ; and at the end of ten years they numbered only three hundred souls. But small as it was, the colony was now firmly established and the struggle for mere existence was over. "Let it not be grievous unto you," some of their brethren had written from England to the poor emigrants in the midst of their sufferings, "that you have

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ALLYN HOUSE, NEW PLYMOUTH.  
Built by one of the Pilgrim Fathers ; demolished 1826.  
*Tudor, "Life of Otis," 1823.*

been instrumental to break the ice for others. The honours shall be yours to the world's end."

From the moment of their establishment the eyes of the English Puritans were fixed on the little Puritan settlement in North America. Through the early years of Charles projects were canvassed for a new settlement beside the little Plymouth ; and the aid which the merchants of Boston in Lincolnshire gave to the realization of this project was acknowledged in the name of its capital. At the moment when he was dissolving his third Parliament, Charles granted the charter which established the colony of Massachusetts ; and by the Puritans at large the grant was at once

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tion

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regarded as a Providential call. Out of the failure of their great constitutional struggle, and the pressing danger to "godliness" in England, rose the dream of a land in the West where religion and liberty could find a safe and lasting home. The Parliament was hardly dissolved, when "conclusions" for the establishment of a great colony on the other side the Atlantic were circulating among gentry and traders, and descriptions of the new country of Massachusetts were talked over in every Puritan household. The proposal was welcomed with the quiet, stern enthusiasm which



AN ENGLISH CITIZEN RIDING WITH HIS WIFE.  
*Album of Tobias Oelhaufen of Nuremberg, 1623-1632.*  
M.S. Eg. 1269.

marked the temper of the time; but the words of a well-known emigrant show how hard it was even for the sternest enthusiasts to tear themselves from their native land. "I shall call that my country," said the younger Winthrop, in answer to feelings of this sort, "where I may most glorify God and enjoy the presence of my dearest friends." The answer was accepted, and the Puritan emigration began on a scale such as England had never before seen. The two hundred who first sailed for Salem were soon followed by John Winthrop with eight hundred men; and seven hundred more followed ere the first year of the king's personal rule

had run its course. Nor were the emigrants, like the earlier colonists of the South, "broken men," adventurers, bankrupts, criminals; or simply poor men and artisans, like the Pilgrim Fathers of the *Mayflower*. They were in great part men of the professional and middle classes; some of them men of large landed estate, some zealous clergymen like Cotton, Hooker, and Roger Williams, some shrewd London lawyers, or young scholars from Oxford. The bulk were God-fearing farmers from Lincolnshire

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RURAL SCENE.  
Middle Seventeenth Century.  
*Ballad in Roxburghe Collection.*

and the Eastern counties. They desired in fact "only the best" as sharers in their enterprise; men driven forth from their fatherland not by earthly want, or by the greed of gold, or by the lust of adventure, but by the fear of God, and the zeal for a godly worship. But strong as was their zeal, it was not without a wrench that they tore themselves from their English homes. "Farewell, dear England!" was the cry which burst from the first little company of emigrants as its shores faded from their sight. "Our hearts," wrote Winthrop's followers to the brethren whom they had left



SEC. IV  
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Laud  
and the  
Puritans

behind, "shall be fountains of tears for your everlasting welfare, when we shall be in our poor cottages in the wilderness."

During the next two years, as the sudden terror which had found so violent an outlet in Eliot's warnings died for the moment away, there was a lull in the emigration. But the measures of



WILLIAM LAUD, ARCHBISHOP OF CANTERBURY.

*Picture by Vandyck.*

Laud soon revived the panic of the Puritans. The shrewdness of James had read the very heart of the man when Buckingham pressed for his first advancement to the see of St. David's. "He hath a restless spirit," said the old King, "which cannot see when things are well, but loves to toss and change, and to bring matters

to a pitch of reformation floating in his own brain. Take him with you, but by my soul you will repent it." Cold, pedantic, superstitious as he was (he notes in his diary the entry of a robin-redbreast into his study as a matter of grave moment), William Laud rose out of the mass of court-prelates by his industry, his personal unselfishness, his remarkable capacity for administration. At a later period, when immersed in State-business, he found time to acquire so complete a knowledge of commercial affairs that the London merchants themselves owned him a master in matters of trade. Of statesmanship indeed he had none. But Laud's influence was really derived from the unity of his purpose. He directed all the power of a clear, narrow mind and a dogged will to the realization of a single aim. His resolve was to raise the Church of England to what he conceived to be its real position as a branch, though a reformed branch, of the great Catholic Church throughout the world; protesting alike against the innovations of Rome and the innovations of Calvin, and basing its doctrines and usages on those of the Christian communion in the centuries which preceded the Council of Nicæa. The first step in the realization of such a theory was the severance of whatever ties had hitherto united the English Church to the Reformed Churches of the Continent. In Laud's view episcopal succession was of the essence of a Church, and by their rejection of bishops, the Lutheran and Calvinistic Churches of Germany and Switzerland had ceased to be Churches at all. The freedom of worship therefore which had been allowed to the Huguenot refugees from France, or the Walloons from Flanders, was suddenly withdrawn; and the requirement of conformity with the Anglican ritual drove them in crowds from the southern ports to seek toleration in Holland. The same conformity was required from the English soldiers and merchants abroad, who had hitherto attended without scruple the services of the Calvinistic churches. The English ambassador in Paris was forbidden to visit the Huguenot conventicle at Charenton. As Laud drew further from the Protestants of the Continent, he drew, consciously or unconsciously, nearer to Rome. His theory owned Rome as a true branch of the Church, though severed from that of England by errors and innovations against which Laud vigorously protested. But with the removal of these obstacles

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BRASS OF ARCHBISHOP HARSNETT, 1631, ON HIS TOMB IN CHIGWELL CHURCH, ESSEX.

The latest representation of an English prelate in the old episcopal vestments.  
*Catalogue of Harsnett Library.*

reunion would naturally follow, and his dream was that of bridging over the gulf which ever since the Reformation had parted the two Churches. The secret offer of a cardinal's hat proved Rome's sense that Laud was doing his work for her; while his rejection of it, and his own reiterated protestations, prove equally that he was doing it unconsciously. Union with the great body of Catholicism, indeed, he regarded as a work which only time could bring about, but for which he could prepare the Church of England by raising it to a higher standard of Catholic feeling and Catholic practice. The great obstacle in his way was the Puritanism of nine-tenths of the English people, and on Puritanism he made war without mercy. No sooner had his elevation to the see of Canterbury placed him at the head of the English Church, than he turned the High Commission into a standing attack on the Puritan ministers. Rectors and vicars were scolded, suspended, deprived for "Gospel preaching." The use of the surplice, and

the ceremonies most offensive to Puritan feeling, were enforced in every parish. The lectures founded in towns, which were the favourite posts of Puritan preachers, were rigorously suppressed. They found a refuge among the country gentlemen, and the Archbishop withdrew from the country gentlemen the privilege of keeping chaplains, which they had till then enjoyed. As parishes became

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DR. THOMAS BEARD.  
Schoolmaster and Lecturer at a Puritan Church in  
Huntingdon.  
*Frontispiece to his "Pedantius," 1631.*

Laud as  
Arch-  
bishop  
1633

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vacant the High Church bishops had long been filling them with men who denounced Calvinism, and declared passive obedience to the sovereign to be part of the law of God. The Puritans soon felt the stress of this process, and endeavoured to meet it by buying up the appropriations of livings, and securing through feoffees a succession of Protestant ministers in the parishes of which they were patrons; but Laud cited the feoffees before the Court of Exchequer, and roughly put an end to them. Nor was the



MINSTRELS OUTSIDE TAVERN.

Early Seventeenth Century.

*Roxburghe Ballad.*

persecution confined to the clergy. Under the two last reigns the small pocket-Bibles called the Geneva Bibles had become universally popular amongst English laymen; but their marginal notes were found to savour of Calvinism, and their importation was prohibited. The habit of receiving the communion in a sitting posture had become common, but kneeling was now enforced, and hundreds were excommunicated for refusing to comply with the injunction. A more galling means of annoyance was found in the different views of the two religious parties on the subject of

Sunday. The Puritans identified the Lord's day with the Jewish Sabbath, and transferred to the one the strict observances which were required for the other. The Laudian clergy, on the other hand, regarded it simply as one among the holidays of the Church, and encouraged their flocks in the pastimes and recreations after service which had been common before the Reformation. The Crown under James had taken part with the High Churchmen, and had issued a "Book of Sports" which recommended certain games

FIG. IV  
NICK  
FROTH  
ENGLAND  
Sunday  
pastimes  
1633



"THE LAMENTABLE COMPLAINT OF NICK FROTH AND RULEROST" AGAINST THE  
PURITAN OBSERVANCE OF SUNDAY.

*Tract, 1641.*

as lawful and desirable on the Lord's day. The Parliament, as might be expected, was stoutly on the other side, and had forbidden Sunday pastimes by statute. The general religious sense of the country was undoubtedly tending to a stricter observance of the day, when Laud brought the contest to a sudden issue. He summoned the Chief-Justice, Richardson, who had enforced the statute in the western shires, to the Council-table, and rated him so violently that the old man came out complaining he had been all but choked by a pair of lawn sleeves. He then ordered every

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minister to read the declaration in favour of Sunday pastimes from the pulpit. One Puritan minister had the wit to obey, and to close the reading with the significant hint, "You have heard read, good people, both the commandment of God and the commandment of man. Obey which you please." But the bulk refused to comply with the Archbishop's will. The result followed at which Laud no doubt had aimed. Puritan ministers were cited before the High Commission, and silenced or deprived. In the diocese of Norwich alone thirty parochial ministers were expelled from their cures.

Laud  
and the  
Clergy

The suppression of Puritanism in the ranks of the clergy was only a preliminary to the real work on which the Archbishop's mind was set, the preparation for Catholic reunion by the elevation of the clergy to a Catholic standard in doctrine and ritual. Laud publicly avowed his preference of an unmarried to a married priesthood. Some of the bishops, and a large part of the new clergy who occupied the posts from which the Puritan ministers had been driven, advocated doctrines and customs which the Reformers had denounced as sheer Papistry; the practice, for instance, of auricular confession, a Real Presence in the Sacrament, or prayers for the dead. One prelate, Montague, was earnest for reconciliation with Rome. Another, Goodman, died acknowledging himself a Papist. Meanwhile Laud was indefatigable in his efforts to raise the civil and political status of the clergy to the point which it had reached ere the fatal blow of the Reformation fell on the priesthood. Among the archives of his see lies a large and costly volume in vellum, containing a copy of such records in the Tower as concerned the privileges of the clergy. Its compilation was entered in the Archbishop's diary as one among the "twenty-one things which I have projected to do if God bless me in them," and as among the fifteen to which before his fall he had been enabled to add his emphatic "done." The power of the Bishops' Courts, which had long fallen into decay, revived under his patronage. In 1636 he was able to induce the King to raise a prelate, Juxon, Bishop of London, to the highest civil post in the realm, that of Lord High Treasurer. "No Churchman had it since Henry the Seventh's time," Laud comments proudly. "I pray God bless him to carry it so that the Church may have honour,

and the State service and content by it. And now, if the Church will not hold up themselves, under God I can do no more." As he aimed at a more Catholic standard of doctrine in the clergy, so he aimed at a nearer approach to the pomp of Catholicism in public

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*Laud and  
Ritual*



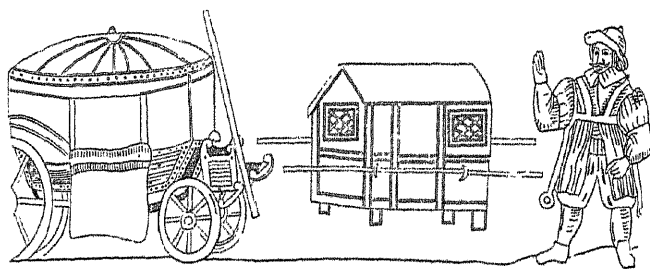
WILLIAM JUXON, BISHOP OF LONDON (AFTERWARDS ARCHBISHOP OF CANTERBURY).  
*From an Engraving by H. D. Thieleke.*

worship. His conduct in his own house at Lambeth brings out with singular vividness the reckless courage with which he threw himself across the religious instincts of a time when the spiritual aspect of worship was overpowering in most men's minds its æsthetic and devotional sides. Men noted as a fatal omen the accident



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which marked his first entry into Lambeth; for the overladen ferry-boat upset in the passage of the river, and though the horses and servants were saved, the Archbishop's coach remained at the bottom of the Thames. But no omen, carefully as he might note it, brought a moment's hesitation to the bold, narrow mind of the new Primate. His first act, he boasted, was the setting about a restoration of his chapel; and, as Laud managed it, his restoration was the simple undoing of all that had been done there by his predecessors since the Reformation. The chapel of Lambeth House was one of the most conspicuous among the ecclesiastical buildings of the time; it had seen the daily worship of every Primate since Cranmer, and was a place "whither many of the nobility, judges, clergy, and persons of all sorts, as well strangers



COACH AND SEDAN-CHAIR.  
*Title-page of Tract "Coach and Sedan," 1636.*

as natives, resorted." But all pomp of worship had gradually passed away from it. Under Cranmer the stained glass was dashed from its windows. In Elizabeth's time the communion table was moved into the middle of the chapel, and the credence table destroyed. Under James Archbishop Abbot put the finishing stroke on all attempts at a high ceremonial. The cope was no longer used as a special vestment in the communion. The Primate and his chaplains forbore to bow at the name of Christ. The organ and choir were alike abolished, and the service reduced to a simplicity which would have satisfied Calvin. To Laud the state of the chapel seemed intolerable. With characteristic energy he aided with his own hands in the replacement of the painted glass in its windows, and racked his wits in piecing the fragments



CHAPEL, LAMBETH PALACE.  
Ceiling put up by Laud; stalls and screen by Juxon.

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together. The glazier was scandalized by the Primate's express command to repair and set up again the "broken crucifix" in the east window. The holy table was removed from the centre, and set altar-wise against the eastern wall, with a cloth of arras behind it, on which was embroidered the history of the Last Supper. The elaborate woodwork of the screen, the rich copes of the chaplain, the silver candlesticks, the credence table, the organ and the choir, the stately ritual, the bowings at the sacred name, the genuflexions to the altar, made the chapel at last such a model of worship as Laud desired. If he could not exact an equal pomp of devotion in other quarters, he exacted as much as he could. Bowing to the altar was introduced into all cathedral churches. A royal injunction ordered the removal of the communion table, which for the last half-century or more had in almost every parish church stood in the middle of the nave, back to its pre-Reformation position in the chancel, and secured it from profanation by a rail. The removal implied, and was understood to imply, a recognition of the Real Presence, and a denial of the doctrine which Englishmen generally held about the Lord's Supper. But, strenuous as was the resistance Laud encountered, his pertinacity and severity warred it down. Parsons who denounced the change from their pulpits were fined, imprisoned, and deprived of their benefices. Churchwardens who refused or delayed to obey the injunction were rated at the Commission-table, and frightened into compliance.

The  
Puritan  
Colonies

In their last Remonstrance to the King the Commons had denounced Laud as the chief assailant of the Protestant character of the Church of England; and every year of his Primacy showed him bent upon justifying the accusation. His policy was no longer the purely conservative policy of Parker or Whitgift; it was aggressive and revolutionary. His "new counsels" threw whatever force there was in the feeling of conservatism into the hands of the Puritan, for it was the Puritan who now seemed to be defending the old character of the Church of England against its Primate's attacks. But backed as Laud was by the power of the Crown, the struggle became more hopeless every day. While the Catholics owned that they had never enjoyed a like tranquillity, while the fines for recusancy were reduced, and their worship

suffered to go on in private houses, the Puritan saw his ministers silenced or deprived, his Sabbath profaned, the most sacred act of his worship brought near, as he fancied, to the Roman mass. Roman doctrine met him from the pulpit, Roman practices met him in the Church. We can hardly wonder that with such a world around them "godly people in England began to apprehend a special hand of Providence in raising this plantation" in Massachusetts; "and their hearts were generally stirred to come over." It was in vain that weaker men returned to bring news of hardships and dangers, and told how two hundred of the new comers had perished with their first winter. A letter from Winthrop told how the rest toiled manfully on. "We now enjoy God and Jesus Christ," he wrote to those at home, "and is not that enough? I thank God I like so well to be here as I do not repent my coming. I would not have altered my course though I had foreseen all these afflictions. I never had more content of mind." With the strength and manliness of Puritanism, its bigotry and narrowness had crossed the Atlantic too. Roger Williams, a young minister who held the doctrine of freedom of conscience, was driven from the new settlement, to become a preacher among the settlers of Rhode Island. The bitter resentment stirred in the emigrants by persecution at home was seen in their rejection of Episcopacy and their prohibition of the use of the Book of Common Prayer. The intensity of its religious sentiments turned the colony into a theocracy. "To the end that the body of the Commons may be preserved of honest and good men, it was ordered and agreed that for the time to come no man shall be admitted to the freedom of the body politic but such as are members of some of the churches within the bounds of the same." As the contest grew hotter at home the number of Puritan emigrants rose fast. Three thousand new colonists arrived from England in a single year. The growing stream of emigrants marks the terrible pressure of the time. Between the sailing of Winthrop's expedition and the assembly of the Long Parliament, in the space, that is, of ten or eleven years, two hundred emigrant ships had crossed the Atlantic, and twenty thousand Englishmen had found a refuge in the West.

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CHARLES I.

*Illumination on a Patent in Public Record Office.*

### Section V.—The Personal Government, 1629—1640

[*Authorities.*—For the general events of the time, see previous sections. The “Strafford Letters,” and the Calendars of Domestic State Papers for this period give its real history. “Baillie’s Letters” tell the story of the Scotch rising. Generally, Scotch affairs may be studied in Mr. Burton’s “History of Scotland.” Portraits of Weston, and most of the statesmen of this period, may be found in the earlier part of Clarendon’s “History of the Rebellion.”]

At the opening of his third Parliament Charles had hinted in ominous words that the continuance of Parliament at all depended on its compliance with his will. “If you do not your duty,” said the King, “mine would then order me to use those other means which God has put into my hand.” The threat, however, failed to break the resistance of the Commons, and the ominous words passed into a settled policy. “We have showed,” said a proclamation which followed on the dissolution of the Houses, “by our frequent meeting our people, our love to the use of Parliament ; yet, the late abuse having for the present driven us unwillingly out of that course, we shall account it presumption for any to prescribe any time unto us for Parliament.”

The Sus-  
pension  
of Parlia-  
ment

Mar. 1629

No Parliament in fact met for eleven years. But it would be unfair to charge the King at the outset of this period with any definite scheme of establishing a tyranny, or of changing what he conceived to be the older constitution of the realm. He “hated the very name of Parliaments,” but in spite of his hate he had as yet no settled purpose of abolishing them. His belief was that England would in time recover its senses, and that then Parliament might re-assemble without inconvenience to the Crown. In the interval, however long it might be, he proposed to govern single-handed by the use of “those means which God had put into his hands.” Resistance, indeed, he was resolved to put down. The

The  
policy of  
Charles

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leaders of the popular party in the last Parliament were thrown into prison ; and Eliot died, the first martyr of English liberty, in the Tower. Men were forbidden to speak of the reassembling of a Parliament. But here the King stopped. The opportunity which might have suggested dreams of organized despotism to a Richelieu, suggested only means of filling his Exchequer to Charles. He had in truth neither the grander nor the meaner



IRISH SOLDIERS IN SERVICE OF GUSTAVUS ADOLPHUS, 1631.  
 Contemporary German Broadside in British Museum.

instincts of a born tyrant. He did not seek to gain an absolute power over his people, because he believed that his absolute power was already a part of the constitution of the country. He set up no standing army to secure it, partly because he was poor, but yet more because his faith in his position was such that he never dreamed of any effectual resistance. His expedients for freeing the Crown from that dependence on Parliaments against which his pride as a sovereign revolted were simply peace and economy. To

Peace

secure the first he sacrificed an opportunity greater than ever his father had trodden under foot. The fortunes of the great struggle

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GUSTAVUS ADOLPHUS, KING OF SWEDEN.  
*From an engraving by Delft after a picture by Miereveldt.*

in Germany were suddenly reversed at this juncture by the appearance of Gustavus Adolphus, with a Swedish army, in the heart of Germany. Tilly was defeated and slain; the Catholic



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League humbled in the dust ; Munich, the capital of its Bavarian leader, occupied by the Swedish army, and the Lutheran princes of North Germany freed from the pressure of the Imperial soldiery ; while the Emperor himself, trembling within the walls of Vienna, was driven to call for aid from Wallenstein, an adventurer whose ambition he dreaded, but whose army could alone arrest the progress of the Protestant conqueror. The ruin that James had wrought was suddenly averted ; but the victories of Protestantism had no more power to draw Charles out of the petty circle of his politics at home than its defeats had had power to draw James out of the circle of his imbecile diplomacy. When Gustavus, on the point of invading Germany, appealed for aid to England and France, Charles, left penniless by the dissolution of Parliament, resolved on a policy of peace, withdrew his ships from the Baltic, and opened negotiations with Spain, which brought about a treaty on the virtual basis of an abandonment of the Palatinate. Ill luck clung to him in peace as in war. The treaty was hardly concluded when Gustavus began his wonderful career of victory. Charles strove at once to profit by his success, and a few Scotch and English regiments followed Gustavus in his reconquest of the Palatinate. But the conqueror demanded, as the price of its restoration to Frederick, that Charles should again declare war upon Spain ; and this was a price that the King would not pay, determined as he was not to plunge into a combat which would again force him to summon Parliament. His whole attention was absorbed by the pressing question of revenue. The debt was a large one ; and the ordinary income of the Crown, unaided by parliamentary supplies, was inadequate to meet its ordinary expenditure. Charles himself was frugal and laborious ; and the economy of Weston, the new Lord Treasurer, whom he made Earl of Portland, contrasted advantageously with the waste and extravagance of the government under Buckingham. But economy failed to close the yawning gulf of the treasury, and the course into which Charles was driven by the financial pressure showed with how wise a prescience the Commons had fixed on the point of arbitrary taxation as the chief danger to constitutional freedom.

It is curious to see to what shifts the royal pride was driven in

its effort at once to fill the Exchequer, and yet to avoid, as far as it could, any direct breach of constitutional law in the imposition of taxes by the sole authority of the Crown. The dormant powers of the prerogative were strained to their utmost. The right of the Crown to force knighthood on the landed gentry was revived, in order to squeeze them into composition for the refusal of it. Fines were levied on them for the redress of defects in their title-deeds. A Commission of the Forests exacted large sums from the neighbouring landowners for their encroachments on Crown lands. London, the special object of courtly dislike, on account of its stubborn Puritanism, was brought within the sweep of royal extortion by the enforcement of an illegal proclamation which James had issued, prohibiting its extension. Every house throughout the large suburban districts in which the prohibition had been disregarded was only saved from demolition by the payment of three years' rental to the Crown. Though the Catholics were no longer troubled by any active persecution, and the Lord Treasurer was in heart a Papist, the penury of the Exchequer forced the Crown to maintain the old system of fines for "recusancy." Vexatious measures of extortion such as these were far less hurtful to the State than the conversion of justice into a means of supplying the royal necessities by means of the Star Chamber. The jurisdiction of the King's Council had been revived by Wolsey as a check on the nobles; and it had received great developement, especially on the side of criminal law, during the Tudor reigns. Forgery, perjury, riot, maintenance, fraud, libel, and conspiracy, were the chief offences cognizable in this court, but its scope extended to every misdemeanour, and especially to charges where, from the imperfection of the common law, or the power of offenders, justice was baffled in the lower courts. Its process resembled that of Chancery: in State trials it acted on an information laid before it by the King's Attorney. Both witnesses and accused were examined on oath by special interrogatories, and the Court was at liberty to adjudge any punishment short of death. However distinguished the Star Chamber was in ordinary cases for the learning and fairness of its judgements, in political trials it was impossible to hope for exact and impartial justice from a tribunal almost entirely composed of privy councillors. The possession of

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*The Star  
Chamber*

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*Fines and  
Monopolies*

such a weapon would have been fatal to liberty under a great tyrant; under Charles it was turned freely to the profit of the Exchequer and the support of arbitrary rule. Enormous penalties were exacted for opposition to the royal will, and though the fines imposed were often remitted, they served as terrible engines of oppression. Fines such as these however affected a smaller range of sufferers than the financial expedient to which Weston had recourse in the renewal of monopolies. Monopolies, abandoned by Elizabeth, and extinguished by Act of Parliament under James,



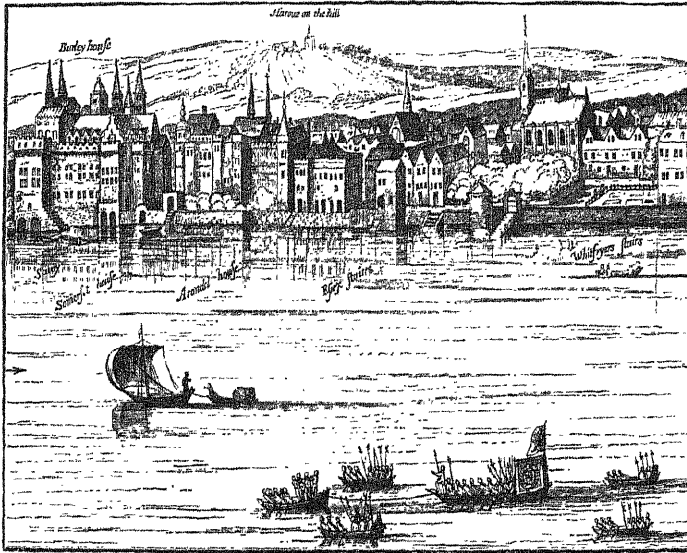
SATIRE ON ALDERMAN ABEL, MONOPOLIST OF WINES, AND HIS WIFE  
*Broadside, 1641.*

were again set on foot, and on a scale far more gigantic than had been seen before; the companies who undertook them paying a fixed duty on their profits as well as a large sum for the original concession of the monopoly. Wine, soap, salt, and almost every article of domestic consumption fell into the hands of monopolists, and rose in price out of all proportion to the profit gained by the Crown. "They sup in our cup," Colepepper said afterwards in the Long Parliament, "they dip in our dish, they sit by our fire; we find them in the dye-fat, the wash bowls, and the powdering tub.

They share with the cutler in his box. They have marked and sealed us from head to foot." But in spite of these expedients the Treasury would have remained unfilled had not the King persisted in those financial measures which had called forth the protest of the Parliament. The exaction of customs duties went on as of old at the ports. The resistance of the London merchants to their payment was roughly put down; and one of them, Chambers, who

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*Customs*



LONDON, FROM THE RIVER.  
Early Seventeenth Century.  
*Engraving by C. J. Visscher.*

complained bitterly that merchants were worse off in England than in Turkey, was brought before the Star Chamber and ruined by a fine of two thousand pounds. It was by measures such as these that Charles gained the bitter enmity of the great city whose strength and resources were fatal to him in the coming war. The freeholders of the counties were equally difficult to deal with. On one occasion, when those of Cornwall were called together at Bod-



FLIGHT OF THE TOWNSPEOPLE INTO THE COUNTRY TO ESCAPE FROM THE PLAGUE, A.D. 1630  
*"A Looking-glass for Pious and Country!" Inside in the collection of the Society of Antiquaries.*

min to contribute to a voluntary loan, half the hundreds refused, and the yield of the rest came to little more than two thousand pounds. One of the Cornishmen has left an amusing record of the scene which took place before the Commissioners appointed for assessment of the loan. "Some with great words and threatenings, some with persuasions," he says, "were drawn to it. I was like to have been complimented out of my money; but knowing with whom I had to deal, I held, when I talked with them, my hands fast in my pockets."

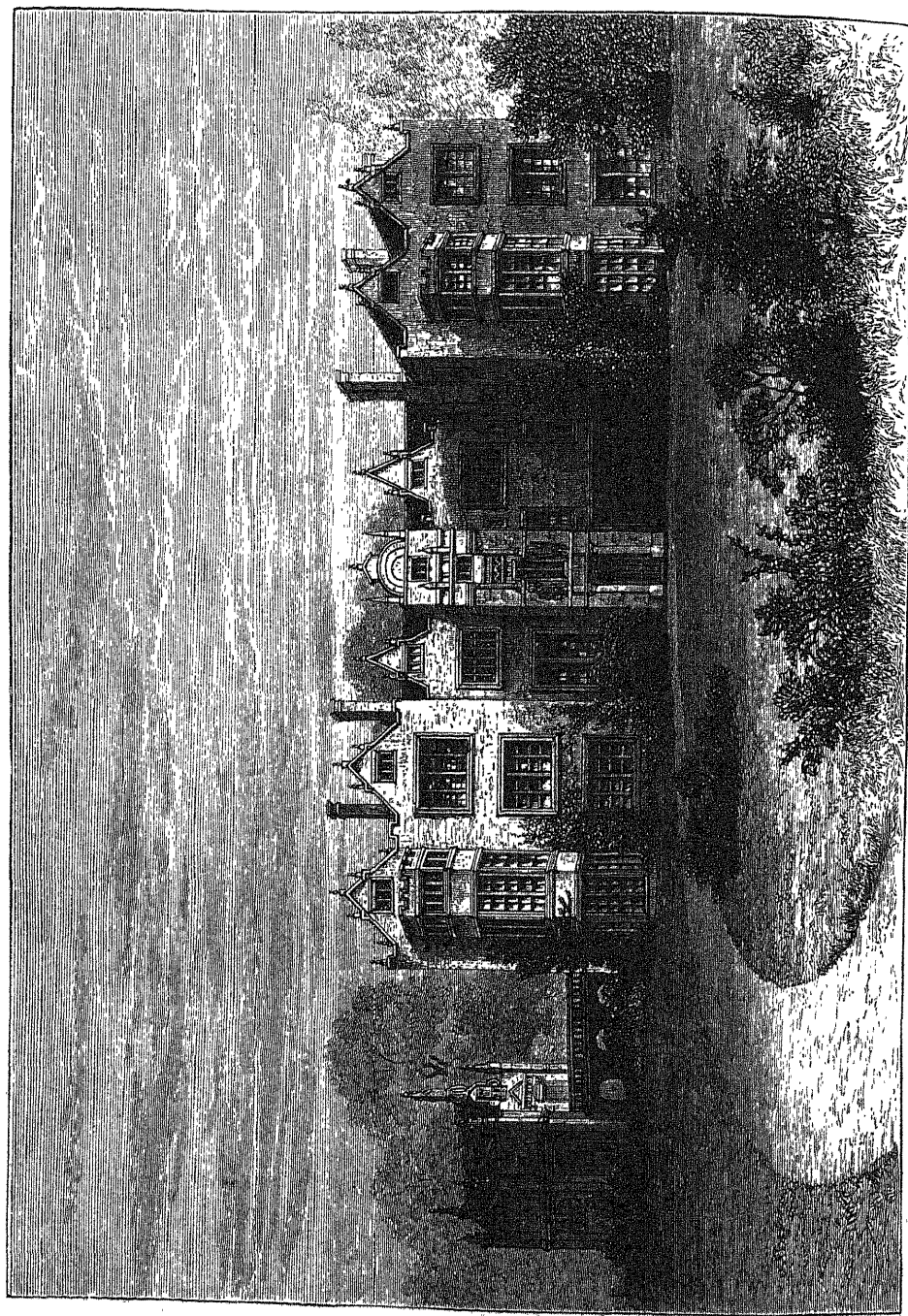
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By such means as these the debt was reduced, and the annual revenue of the Crown increased. Nor was there much sign of active discontent. Vexatious indeed and illegal as were the proceedings of the Crown, there seems in these earlier years of personal rule to have been little apprehension of any permanent danger to freedom in the country at large. To those who read the letters of the time there is something inexpressibly touching in the general faith of their writers in the ultimate victory of the Law. Charles was obstinate, but obstinacy was too common a foible amongst Englishmen to rouse any vehement resentment. The people were as stubborn as their King, and their political sense told them that the slightest disturbance of affairs must shake down the financial fabric which Charles was slowly building up, and force him back on subsidies and a Parliament. Meanwhile they would wait for better days, and their patience was aided by the general prosperity

General  
Pros-  
perity



AN ENGLISH KITCHENMAID.  
*Hollar, "Ornatus Muliebris Anglicanus," 1640.*



BURFORD PRIORY, OXFORDSHIRE.  
Built by William Lenthall, Speaker of the Long Parliament.

of the country. The great Continental wars threw wealth into English hands. The intercourse between Spain and Flanders was carried on solely in English ships, and the English flag covered the intercourse between Portuguese ports and the colonies in Africa, India, and the Pacific. The long peace was producing its inevitable results in an extension of commerce and a rise of manufactures in the towns of the West Riding of Yorkshire. Fresh land was being brought into cultivation, and a great scheme was set on foot for reclaiming the Fens. The new wealth of the country gentry, through the increase of rent, was seen in the splendour of the houses which they were raising. The contrast of this peace and prosperity with the ruin and bloodshed of the Continent afforded a ready argument to the friends of the King's system. So tranquil was the outer appearance of the country that in Court circles all sense of danger had disappeared. "Some of the greatest statesmen and privy councillors," says May, "would ordinarily laugh when the word, 'liberty of the subject,'

was named." There were courtiers bold enough to express their hope that "the King would never need any more Parliaments." But beneath this outer calm "the country," Clarendon honestly tells us while eulogizing the peace, "was full of pride and mutiny and discontent." Thousands were quitting England for America. The gentry held aloof from the Court. "The common people in the generality and the country freeholders would rationally argue of their own rights and the oppressions which were laid upon them."

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A LADY OF THE ENGLISH COURT.  
Hollar, "*Ornatus Muliebris Anglicanus*," 1643.



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worth

If Charles was content to deceive himself, there was one man among his ministers who saw that the people were right in their policy of patience, and that unless other measures were taken the fabric of despotism would fall at the first breath of adverse fortune.

Sir Thomas Wentworth, a great Yorkshire landowner and one of the representatives of his county, had stood during the Parliament of 1628 among the more prominent members of the popular

party in the Commons. But from the first moment of his appearance in public his passionate desire had been to find employment in the service of the Crown. At the close of the preceding reign he was already connected with the Court, he had secured a seat in Yorkshire for one of the royal ministers, and was believed to be on the high road to a peerage. But the consciousness of political ability which spurred his ambition roused the jealousy of Buckingham; and the haughty pride of Wentworth was flung by repeated slights into an attitude of opposition, which his eloquence—grander in its sud-



AN ENGLISH LADY IN WINTER DRESS.  
*Hollar, "Aula Veneris," 1644.*

den outbursts, though less earnest and sustained, than that of Eliot—soon rendered formidable. His intrigues at Court roused Buckingham to crush by a signal insult the rival whose genius he instinctively dreaded. While sitting in his court as sheriff of Yorkshire, Wentworth received the announcement of his dismissal from office, and of the gift of his post to Sir John Savile, his rival in the county. "Since they will thus weakly breathe on me a seeming disgrace in the public face of my country," he said with a characteristic outburst of contemptuous pride, "I shall crave

leave to wipe it away as openly, as easily!" His whole conception of a strong and able rule revolted against the miserable government of the favourite. Wentworth's aim was to force on the King, not such a freedom as Eliot longed for, but such a system as the Tudors had clung to, where a large and noble policy placed the sovereign naturally at the head of the people, and where Parliaments sank into mere aids to the Crown. But before this could be, Buckingham must be cleared away. It was with this end that Wentworth sprang to the front of the Commons in urging the Petition of Right. Whether in that crisis of Wentworth's life some nobler impulse, some true passion for the freedom he was to trample under foot mingled with his thirst for revenge, it is hard to tell. But his words were words of fire. "If he did not faithfully insist for the common liberty of the subject to be preserved whole and entire," it was thus he closed one of his speeches on the Petition, "it was his desire that he might be set as a beacon on a hill for all men else to wonder at."

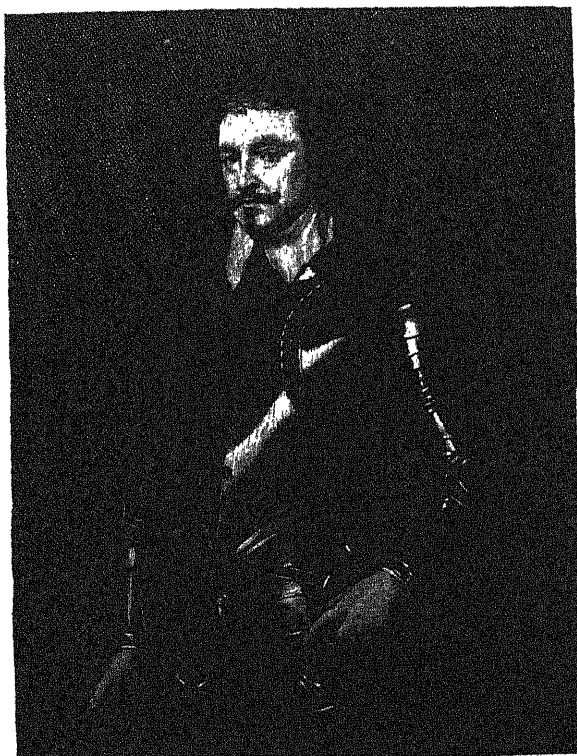
It is as such a beacon that his name has stood from that time to this. The death of Buckingham had no sooner removed the obstacle that stood between his ambition and the end at which it had aimed throughout, than the cloak of patriotism was flung by. Wentworth was admitted to the royal Council, and he took his seat at the board determined, to use his own phrase, to "vindicate the Monarchy for ever from the conditions and restraints of subjects." So great was the faith in his zeal and power which he knew how to breathe into his royal master that he was at once raised to the peerage, and placed with Laud in the first rank of the King's councillors. Charles had good ground for this rapid confidence in his new minister. In Wentworth, or as he is known from the title he assumed at the close of his life, in the Earl of Strafford, the very genius of tyranny was embodied. If he shared his master's belief that the arbitrary power which Charles was wielding formed part of the old constitution of the country, and that the Commons had gone out of their "ancient bounds" in limiting the royal prerogative, he was clear-sighted enough to see that the only way of permanently establishing absolute rule in England was not by reasoning, or by the force of custom, but by the force of fear. His system was the expression of his own inner

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temper; and the dark gloomy countenance, the full heavy eye, which meet us in Strafford's portrait are the best commentary on his policy of "Thorough." It was by the sheer strength of his genius, by the terror his violence inspired amid the meaner men whom Buckingham had left, by the general sense of his power,



LORD STRAFFORD.

*Engraved by O. Lacour, after the picture by Vandyke in the possession of Sir Philip Grey-Egerton, Bart., of Oulton Park, Cheshire.*

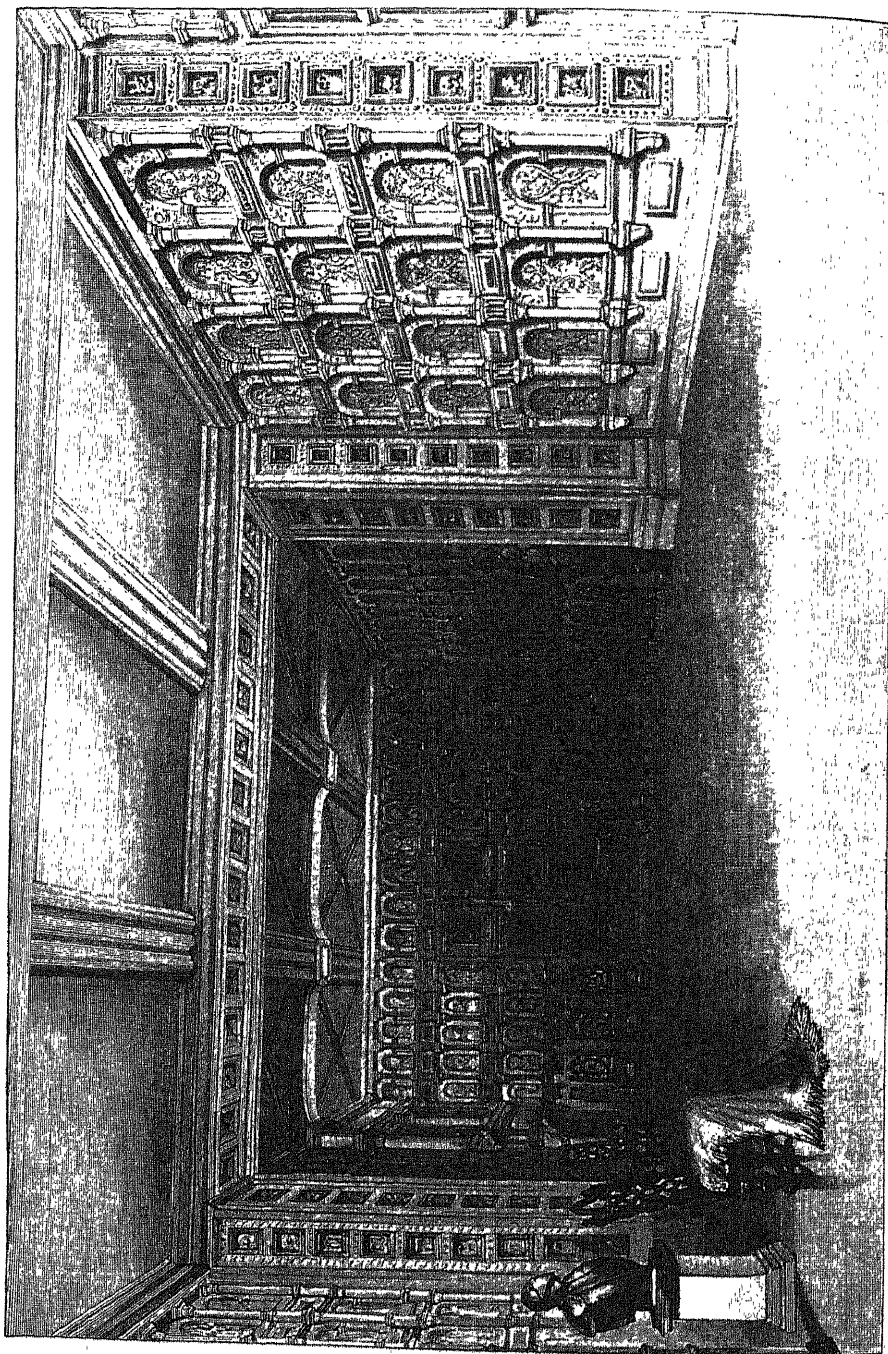
that he had forced himself upon the Court. He had none of the small arts of a courtier. His air was that of a silent, proud, passionate man; when he first appeared at Whitehall his rough uncourtly manners provoked a smile in the royal circle. But the smile soon died into a general hate. The Queen, frivolous and

meddlesome as she was, detested him ; his fellow-ministers intrigued against him, and seized on his hot speeches against the great lords, his quarrels with the royal household, his transports of passion at the very Council-table, to ruin him in his master's favour. The King himself, while steadily supporting him against his rivals, was utterly unable to understand his drift. Charles valued him as an administrator, disdainful of private ends, crushing great and small with the same haughty indifference to men's love or hate, and devoted to the one aim of building up the power of the Crown. But in his purpose of preparing for the great struggle with freedom which he saw before him, of building up by force such a despotism in England as Richelieu was building up in France, and of thus making England as great in Europe as France had been made by Richelieu, he could look for little sympathy and less help from the King.

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Wentworth's genius turned impatiently to a sphere where it could act alone, untrammelled by the hindrances it encountered at home. His purpose was to prepare for the coming contest by the provision of a fixed revenue, arsenals, fortresses, and a standing army, and it was in Ireland that he resolved to find them. He saw in the miserable country which had hitherto been a drain upon the resources of the Crown the lever he needed for the overthrow of English freedom. The balance of Catholic against Protestant in Ireland might be used to make both parties dependent on the royal authority ; the rights of conquest, which in Wentworth's theory vested the whole land in the absolute possession of the Crown, gave him a large field for his administrative ability ; and for the rest he trusted, and trusted justly, to the force of his genius and of his will. In 1633 he was made Lord Deputy, and five years later his aim seemed all but realized. "The King," he wrote to Laud, "is as absolute here as any prince in the world can be." Wentworth's government indeed was a rule of terror. Archbishop Usher, with almost every name which we can respect in the island, was the object of his insult and oppression. His tyranny strode over all legal bounds. A few insolent words, construed as mutiny, were enough to bring Lord Mountnorris before a council of war, and to inflict on him a sentence of death. But his tyranny aimed at public ends, and in Ireland the heavy hand of a single despot

Went-  
worth in  
Ireland



ROOM IN MALAHIDE CASTLE, CO. DUBLIN.  
Early Seventeenth Century.  
*After W. H. Burdett.*

delivered the mass of the people at any rate from the local despotism of a hundred masters. The Irish landowners were for the first time made to feel themselves amenable to the law. Justice

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JAMES USHER, ARCHBISHOP OF ARMAGH.

*From an engraving by George Vertue of a picture by Sir Peter Lely.*

was enforced, outrage was repressed, the condition of the clergy was to some extent raised, the sea was cleared of the pirates who infested it. The foundation of the linen manufacture which was

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to bring wealth to Ulster, and the first developement of Irish commerce, date from the Lieutenancy of Wentworth. But good government was only a means with him for further ends. The noblest work to be done in Ireland was the bringing about a reconciliation between Catholic and Protestant, and an obliteration of the anger and thirst for vengeance which had been raised by the Ulster Plantation. Wentworth, on the other hand, angered the Protestants by a toleration of Catholic worship and a suspension of the persecution which had feebly begun against the priesthood, while he fed the irritation of the Catholics by schemes for a Plantation of Connaught. His purpose was to encourage a disunion which left both parties dependent for support and protection on the Crown. It was a policy which was to end in bringing about the horrors of the Irish revolt, the vengeance of Cromwell, and the long series of atrocities on both sides which make the story of the country he ruined so terrible to tell. But for the hour it left Ireland helpless in his hands. He doubled the revenue. He reorganized the army. To provide for its support he ventured, in spite of the panic with which Charles heard his project, to summon an Irish Parliament. His aim was to read a lesson to England and the King, by showing how completely that dreaded thing, a Parliament, could be made the organ of the royal will; and his success was complete. Two-thirds, indeed, of an Irish House of Commons consisted of the representatives of wretched villages, the pocket-boroughs of the Crown; while absent peers were forced to entrust their proxies to the Council to be used at its pleasure. But precautions were hardly needed. The two Houses trembled at the stern master who bade their members not let the King "find them muttering, or, to speak it more truly, mutinying in corners," and voted with a perfect docility the means of maintaining an army of five thousand foot and five hundred horse. Had the subsidy been refused, the result would have been the same. "I would undertake," wrote Wentworth, "upon the peril of my head, to make the King's army able to subsist and provide for itself among them without their help."

Charles  
and  
Scotland

While Wentworth was thus working out his system of "Thorough" on one side of St. George's Channel, it was being carried out on the other by a mind inferior, indeed, to his own

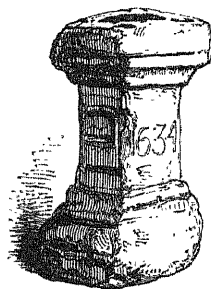
in genius, but almost equal to it in courage and tenacity. On Weston's death in 1635, Laud became virtually first minister at the English Council-board. We have already seen with what a reckless and unscrupulous activity he was crushing Puritanism in the English Church, and driving Puritan ministers from English pulpits; and in this work his new position enabled him to back the authority of the High Commission by the terrors of the Star Chamber. It was a work, indeed, which to Laud's mind was at once civil and religious: he had allied the cause of ecclesiastical organization with that of absolutism in the State; and, while borrowing the power of the Crown to crush ecclesiastical liberty, he brought the influence of the Church to bear on the ruin of civil freedom. But his power stopped

at the Scotch frontier. Across the Border stood a Church with bishops indeed, but without a ritual, modelled on the doctrine and system of Geneva, Calvinist in teaching and to a great extent in government. The mere existence of such a Church gave countenance to English Puritanism, and threatened in any hour of ecclesiastical weakness to bring a dangerous influence to bear on the Church of England. With

Scotland indeed, Laud could only deal indirectly through Charles, for the King was jealous of any interference of his English ministers or Parliament with his Northern Kingdom. But Charles was himself earnest to deal with it. He had imbibed his father's hatred of all that tended to Presbyterianism, and from the outset of his reign he had been making advance after advance towards the more complete establishment of Episcopacy. To understand, however, what had been done, and the relations which had by this time grown up between Scotland and its King, we must take up again the thread of its history which we broke at the moment when Mary fled for refuge over the English border.

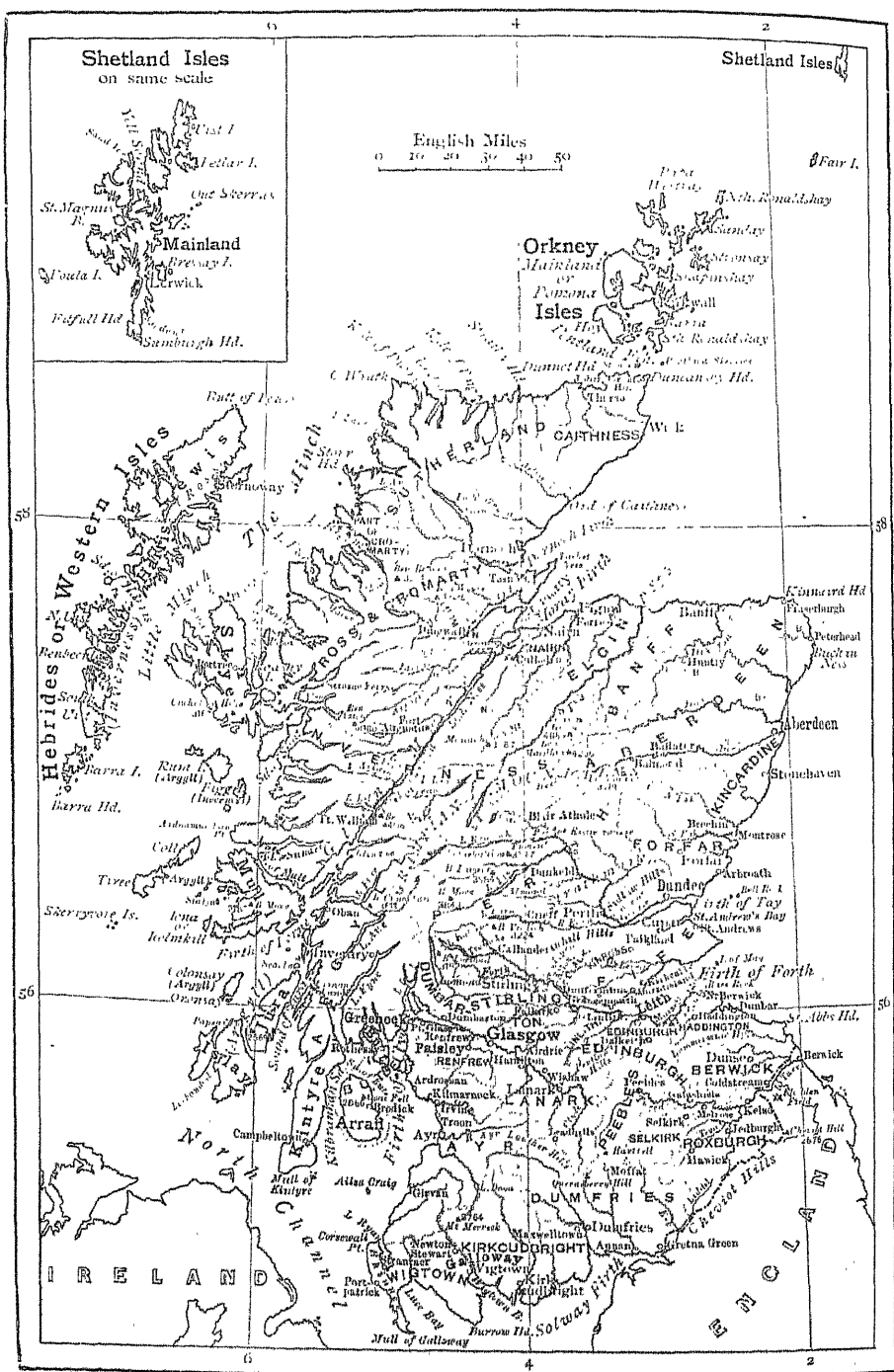
After a few years of wise and able rule, the triumph of

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STONE CANDLESTICK, 1634, IN  
FORM OF A ROMAN ALTAR.  
*Antiquarian Museum, Edinburgh.*





MAP OF MODERN SCOTLAND.

Walker & Bentall &c.

Protestantism under the Earl of Murray had been interrupted by his assassination, by the revival of the Queen's faction, and by the renewal of civil war. The next regent, the child-king's grandfather, was slain in a fray; but under the strong hand of Morton the land won a short breathing-space. Edinburgh, the last fortress held in Mary's name, surrendered to an English force sent by Elizabeth; and its captain, Kirkcaldy of Grange, was hanged for treason in the market-place; while the stern justice of Morton forced peace upon the warring lords. The people of the Lowlands, indeed, were now staunch for the new faith; and the Protestant Church rose rapidly after the death of Knox into a power which appealed at every critical juncture to the deeper feelings of the nation at large. In the battle with Catholicism the bishops had clung to the old religion; and the new faith, left without episcopal interference, and influenced by the Genevan training of Knox, borrowed from Calvin its model of Church government, as it borrowed its theology. The system of Presbyterianism, as it grew up at the outset without direct recognition from the law, not only bound Scotland together as it had never been bound before by its administrative organization, its church synods and general assemblies, but by the power it gave the lay elders in each congregation, and by the summons of laymen in an overpowering majority to the earlier Assemblies, it called the people at large to a voice, and as it proved, a decisive voice, in the administration of affairs. If its government by ministers gave it the outer look of

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A SCOTCHWOMAN.

Temp. Charles I.

W. Hollar, "*Ornatus Muliebris Anglicanus*," 1649.

Presbyterianism, as it grew up at the outset without direct recognition from the law, not only bound Scotland together as it had never been bound before by its administrative organization, its church synods and general assemblies, but by the power it gave the lay elders in each congregation, and by the summons of laymen in an overpowering majority to the earlier Assemblies, it called the people at large to a voice, and as it proved, a decisive voice, in the administration of affairs. If its government by ministers gave it the outer look of

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*Andrew  
 Melville*

an ecclesiastical despotism, no Church constitution has proved in practice so democratic as that of Scotland. Its influence in raising the nation at large to a consciousness of its own power is shown by the change which passes, from the moment of its final establishment, over the face of Scotch history. The sphere of action to which it called the people was in fact not a mere ecclesiastical but a national sphere; and the power of the Church was felt more and more over nobles and King. When after five years the union of his rivals put an end to Morton's regency, the possession of the young sovereign, James the Sixth, and the exercise of the royal authority in his name, became the constant aim of the factions who were tearing Scotland to pieces. As James grew to manhood, however, he was strong enough to break the yoke of the lords, and to become master of the great houses that had so long overawed the Crown. But he was farther than ever from being absolute master of his realm. Amidst the turmoil of the Reformation a new force had come to the front. This was the Scotch people which had risen into being under the guise of the Scotch Kirk. Melville, the greatest of the successors of Knox, claimed for the ecclesiastical body an independence of the State which James hardly dared to resent, while he struggled helplessly beneath the sway which public opinion, expressed through the General Assembly of the Church, exercised over the civil government. In the great crisis of the Armada his hands were fettered by the league with England which it forced upon him. The democratic boldness of Calvinism allied itself with the spiritual pride of the Presbyterian ministers in their dealings with the Crown. Melville in open council took James by the sleeve, and called him "God's silly vassal." "There are two Kings," he told him, "and two kingdoms in Scotland. There is Christ Jesus the King, and His Kingdom the Kirk, whose subject James the Sixth is, and of whose kingdom not a king, nor a lord, nor a head, but a member." The words and tone of the great preacher were bitterly remembered when James mounted the English throne. "A Scottish Presbytery," he exclaimed years afterwards at the Hampton Court Conference, "as well fitteth with Monarchy as God and the Devil! No Bishop, no King!" But Scotland was resolved on "no bishop." Episcopacy had become identified among the more

zealous Scotchmen with the old Catholicism they had shaken off. When he appeared at a later time before the English Council-table, Melville took the Archbishop of Canterbury by the sleeves of his rochet, and, shaking them in his manner, called them Romish rags, and marks of the Beast. Four years therefore after the ruin of the Armada, Episcopacy was formally abolished, and the Presbyterian system established by law as the mode of government of the Church of Scotland. The rule of the Church was placed in a General Assembly, with subordinate Provincial Synods, Presbyteries, and Kirk Sessions, by which its discipline was carried down to every member of a congregation. All that James could save was the right of being present at the General Assembly, and of fixing a time and place for its annual meeting. But James had no sooner succeeded to the English throne than he used his new power in a struggle to undo the work which had been done. In spite of his assent to an act legalizing its annual convention, he hindered any meeting of the General Assembly for five successive years by repeated prorogations. The protests of the clergy were roughly met. When nineteen ministers constituted themselves an Assembly they were banished as traitors from the realm. Of the leaders who remained the boldest were summoned with Andrew Melville to confer with the King in England on his projects of change. On their refusal to betray the freedom of the Church they were committed to prison; and an epigram which Melville wrote on the usages of the English communion was seized on as a ground for bringing him before the English Privy Council. He was sent to the Tower, and released after some years of imprisonment only to go into exile. Deprived of their leaders, threatened with bonds and exile, deserted by the nobles, ill supported as yet by the mass of the people, the Scottish ministers bent before the pressure of the Crown. Bishops were allowed to act as presidents in their synods; and episcopacy was at last formally recognized in the Scottish Church. The pulpits were bridled. The General Assembly was brought to submission. The ministers and elders were deprived of their right of excommunicating offenders, save with a bishop's sanction. A Court of High Commission enforced the Supremacy of the Crown. But with this assertion of his royal authority James was content. His aim was political rather than

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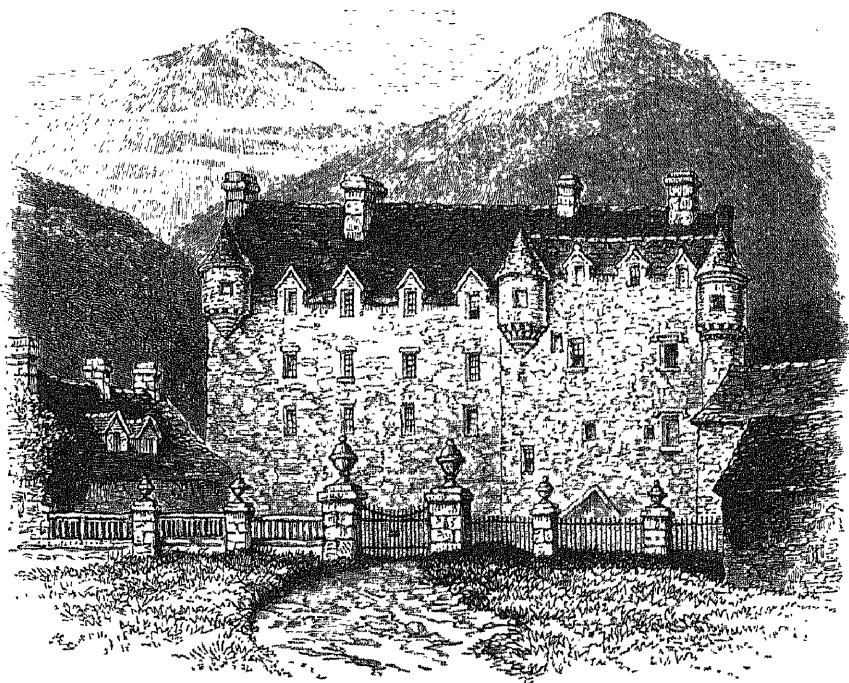
1605

1606

*Episco-  
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restored*  
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religious, and in seizing on the control of the Church through his organized prelacy, he held himself to have won back that mastery of his realm which the Reformation had reft from the Scottish Kings. The earlier policy of Charles followed his father's line of action. It effected little save a partial restoration of Church-lands, which the lords were forced to surrender. But Laud's vigorous action soon made itself felt. His first acts were directed rather to



TRAQUAIR CASTLE, PEEBLESHIRE.  
 Built c. 1635.

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points of outer observance than to any attack on the actual fabric of Presbyterian organization. The Estates were induced to withdraw the control of ecclesiastical apparel from the Assembly, and to commit it to the Crown; a step soon followed by a resumption of their episcopal costume on the part of the Scotch bishops. When the Bishop of Moray preached before Charles in his rochet, on the King's visit to Edinburgh, it was the first instance of its use since the Reformation. The innovation was

followed by the issue of a royal warrant which directed all ministers to use the surplice in divine worship. From costume, however, the busy minister soon passed to weightier matters. Many years had gone by since he had vainly invited James to draw his Scotch subjects "to a nearer conjunction with the liturgy and canons of this nation." "I sent him back again," said the shrewd old King, "with the frivolous draft he had drawn. For all that, he feared not my anger, but assaulted me again with another ill-fangled platform to make that stubborn Kirk stoop more to the English platform ; but I durst not play fast and loose with my word. He knows not the stomach of that people." But Laud knew how to wait, and his time had come at last. He was resolved to put an end to the Presbyterian character of the Scotch Church altogether, and to bring it to a uniformity with the Church of England. A book of canons issued by the sole authority of the King placed the government of the Church absolutely in the hands of its bishops ; no Church Assembly might be summoned but by the King, no alteration in worship or discipline introduced but by his permission. As daring a stretch of the prerogative superseded what was known as Knox's Liturgy—the book of Common Order drawn up on the Genevan model by that Reformer, and generally used throughout Scotland—by a new Liturgy based on the English Book of Common Prayer. The Liturgy and canons drawn up by four Scottish bishops were laid before Laud ; in their composition the General Assembly had neither been consulted nor recognized ; and taken together they formed the code of a political and ecclesiastical system which aimed at reducing Scotland to an utter subjection to the Crown. To enforce them on the land was to effect a revolution of the most serious kind. The books however were backed by a royal injunction, and Laud flattered himself that the revolution had been wrought.

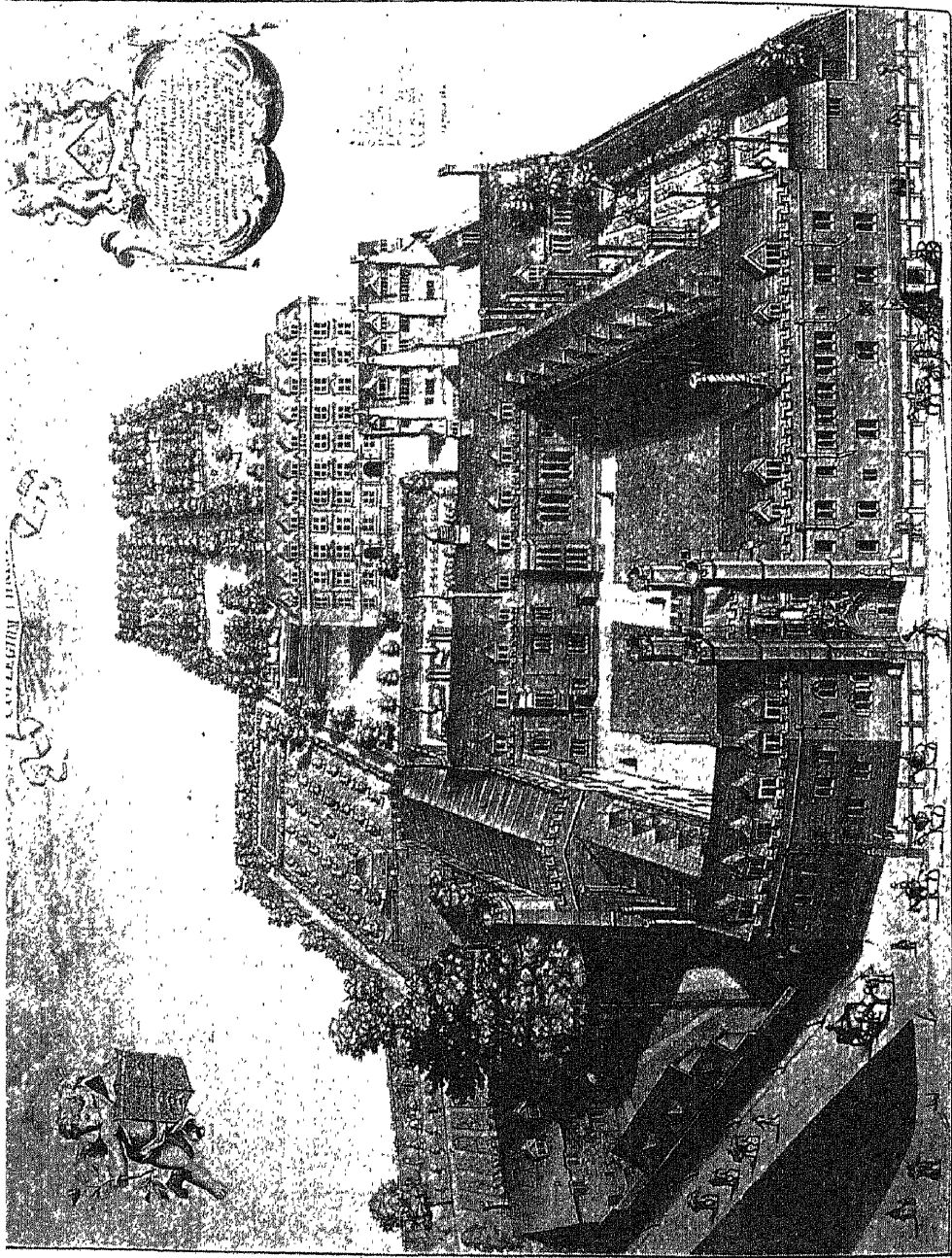
Triumphant in Scotland, with the Scotch Church—as he fancied—at his feet, Laud's hand still fell heavily on the English Puritans. There were signs of a change of temper which might have made even a bolder man pause. Thousands of "the best," scholars, merchants, lawyers, farmers, were flying over the Atlantic to seek freedom and purity of religion in the wilderness. Great landowners and nobles were preparing to follow. Ministers were

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*The new  
Liturgy*

Milton  
at  
Horton



CHRIST'S COLLEGE, CAMBRIDGE, IN THE SEVENTEENTH CENTURY.  
*Loggan, "Conspicua Illustrata," 1688.*

quitting their parsonages rather than abet the royal insult to the sanctity of the Sabbath. The Puritans who remained among the clergy were giving up their homes rather than consent to the change of the sacred table into an altar, or to silence in their protests against the new Popery. The noblest of living Englishmen refused to become the priest of a Church whose ministry could

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JOHN MILTON, AGED TWENTY-ONE.

*From Vertue's engraving, 1731, of a picture then in the possession of Speaker Onslow.*

only be "bought with servitude and forswearing." We have seen John Milton leave Cambridge, self-dedicated "to that same lot, however mean or high, to which time leads me and the will of Heaven." But the lot to which these called him was not the ministerial office to which he had been destined from his childhood. In later life he told bitterly the story, how he had been "Church-outed by the prelates." "Coming to some maturity of years, and



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perceiving what tyranny had invaded in the Church, that he who would take orders must subscribe slave, and take an oath withal, which unless he took with a conscience that would retch he must either straight perjure or split his faith, I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing." In spite therefore of his father's regrets, he retired to a new home which the scrivener had found at Horton, a village in the neighbourhood of Windsor, and quietly busied himself with study and verse. The poetic impulse of the Renaissance had been slowly dying away under the Stuarts. The stage was falling into mere coarseness and horror; Shakspeare had died quietly at Stratford in Milton's childhood; the last and worst play of Ben Jonson appeared in the year of his settlement at Horton; and though Ford and Massinger still lingered on there were no successors for them but Shirley and Davenant. The philosophic and meditative taste of the age had produced indeed poetic schools of its own: poetic satire had become fashionable in Hall, better known afterwards as a bishop, and had been carried on vigorously by George Wither; the so-called "metaphysical" poetry, the vigorous and pithy expression of a cold and prosaic good sense, began with Sir John Davies, and buried itself in fantastic affectations in Donne; religious verse had become popular in the gloomy allegories of Quarles and the tender refinement which struggles through a jungle of puns and extravagances in George Herbert. But what poetic life really remained was to be found only in the caressing fancy and lively badinage of lyric singers like Herrick, whose grace is untouched by passion and often disfigured by coarseness and pedantry; or in the school of Spenser's more direct successors, where Browne in his pastorals, and the two Fletchers, Phineas and Giles, in their unreadable allegories, still preserved something of their master's sweetness, if they preserved nothing of his power. Milton was himself a Spenserian; he owned to Dryden in later years "that Spenser was his original," and in some of his earliest lines at Horton he dwells lovingly on "the sage and solemn tones" of the "Faerie Queen," its "forests and enchantments drear, where more is meant than meets the ear." But of the weakness and affectation which characterized Spenser's successors he had not a trace. In the

*His early  
 Poems*

"Allegro" and "Penseroso," the first results of his retirement at Horton, we catch again the fancy and melody of the Elizabethan verse, the wealth of its imagery, its wide sympathy with nature and

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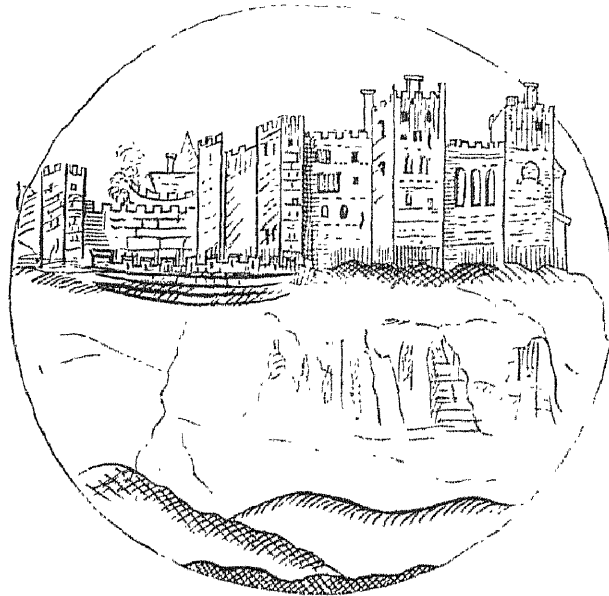


FIGURES DESIGNED BY INIGO JONES FOR A MASQUE.

man. There is a loss, perhaps, of the older freedom and spontaneity of the Renaissance, a rhetorical rather than passionate turn in the young poet, a striking absence of dramatic power, and a want of

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subtle precision even in his picturesque touches. Milton's imagination is not strong enough to identify him with the world which he imagines; he stands apart from it, and looks at it as from a distance, ordering it and arranging it at his will. But if in this respect he falls, both in his earlier and later poems, far below Shakspeare or Spenser, the deficiency is all but compensated by his nobleness of feeling and expression, the severity of his taste, his sustained dignity, and the perfectness and completeness of his



LUDLOW CASTLE IN THE SEVENTEENTH CENTURY.  
*T. Dineley, "Progress of the Duke of Beaufort through Wales," 1634.*

1634 work. The moral grandeur of the Puritan breathes, even in these lighter pieces of his youth, through every line. The "Comus," planned as a masque for the festivities which the Earl of Bridgewater was holding at Ludlow Castle, rises into an almost impassioned pleading for the love of virtue.

Hampden  
 and Ship-  
 money

The historic interest of Milton's "Comus" lies in its forming part of a protest made by the more cultured Puritans at this time against the gloomier bigotry which persecution was fostering in the party at large. The patience of Englishmen, in fact, was

slowly wearing out. There was a sudden upgrowth of virulent pamphlets of the old Martin Marprelate type. Men, whose names no one asked, hawked libels, whose authorship no one knew, from the door of the tradesman to the door of the squire. As the hopes of a Parliament grew fainter, and men despaired of any legal remedy, violent and weak-headed fanatics came, as at such times they always come, to the front. Leighton, the father of the saintly Archbishop of that name, had given a specimen of their tone at the outset of this period, by denouncing the prelates as men of blood, Episcopacy as Antichrist, and the Popish queen as a daughter of Heth. The "Histrio-mastix" of Prynne, a lawyer distinguished

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for his constitutional knowledge, but the most obstinate and narrow-minded of men, marked the deepening of Puritan bigotry under the fostering warmth of Laud's persecution. The book was an attack on players as the ministers of Satan, on theatres as the devil's chapels, on hunting, may-poles, the decking of houses at Christmas with evergreens, on cards, music, and false hair. The attack on the stage was as offensive to the more cultured minds among the Puritan party as to the Court itself; Selden and Whitelock took a



JOHN PRYNNE.  
*After W. Hollar.*

prominent part in preparing a grand masque by which the Inns of Court resolved to answer its challenge, and in the following year Milton wrote his masque of "Comus" for Ludlow Castle. To leave Prynne, however, simply to the censure of wiser men than himself was too sensible a course for the angry Primate. No man was ever sent to prison before or since for such a sheer mass of nonsense; but a passage in the book was taken as a reflection on the Queen, and his sentence showed the hard cruelty of the Primate. Prynne was dismissed from the bar, deprived of his



THE "SOVEREIGN OF THE SEAS."

Built for the Royal Navy in 1697.

Engraved by J. G. Smith from a drawing by J. G. Smith.

university degree, and set in the pillory. His ears were clipped from his head, and he was taken back to prison. But the storm of popular passion which was gathering was not so pressing a difficulty to the royal ministers at this time as the old difficulty of the exchequer. The ingenious devices of the Court lawyers, the revived prerogatives, the illegal customs, the fines and confiscations which were alienating one class after another and sowing in home after home the seeds of a bitter hatred to the Crown, were insufficient to meet the needs of the Treasury; and new exactions were necessary, at a time when the rising discontent made every new exaction a challenge to revolt. A fresh danger had suddenly appeared in an alliance of France and Holland which threatened English dominion over the Channel; and there were rumours of a proposed partition of the Spanish Netherlands between the two powers. It was necessary to put a strong fleet on the seas; and the money which had to be found at home was procured by a stretch of the prerogative which led afterwards to the great contest over ship-money. The legal research of Noy, one of the law officers of the Crown, found precedents among the records in the Tower for the provision of ships for the King's use by the port-towns of the kingdom, and for the furnishing of their equipment by the maritime counties. The precedents dated from times when no permanent fleet existed, and when sea warfare was waged by vessels lent for the moment by the various ports. But they were seized as a means of equipping a permanent navy without cost to the exchequer; the first demand for ships was soon commuted into a demand of money for the payment of ships; and the writs which were issued to London and the chief English ports were enforced by fine and imprisonment. When Laud took the direction of affairs a more vigorous and unscrupulous impulse made itself felt. To Laud as to Wentworth, indeed, the King seemed over-cautious, the Star Chamber feeble, the judges over-scrupulous. "I am for Thorough," the one writes to the other in alternate fits of impatience at the slow progress they are making. Wentworth was anxious that his good work might not "be spoiled on that side." Laud echoed the wish, while he envied the free course of the Lord Lieutenant. "You have a good deal of honour here," he writes, "for your proceeding. Go on a' God's name. I have done with

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expecting of Thorough on this side." The financial pressure was seized by both to force the King on to a bolder course. "The debt of the Crown being taken off," Wentworth urged, "you may govern at your will." All pretence of precedents was thrown aside, and Laud resolved to find a permanent revenue in the conversion of the "ship-money," till now levied on ports and the maritime counties, into a general tax imposed by the royal will



JOHN HAMPDEN.

*Portrait in the collection of the Earl of St. Germans, at Port Elliot.*

upon the whole country. "I know no reason," Wentworth had written significantly, "but you may as well rule the common lawyers in England as I, poor beagle, do here;" and the judges no sooner declared the new impost to be legal than he drew the logical deduction from their decision. "Since it is lawful for the King to impose a tax for the equipment of the navy, it must be equally so for the levy of an army: and the same reason which

authorizes him to levy an army to resist, will authorize him to carry that army abroad that he may prevent invasion. Moreover what is law in England is law also in Scotland and Ireland. The decision of the judges will therefore make the King absolute at home and formidable abroad. Let him only abstain from war for a few years that he may habituate his subjects to the payment of that tax, and in the end he will find himself more powerful and respected than any of his predecessors." But there were men who saw the danger to freedom in this levy of ship-money as clearly as Wentworth himself. The bulk of the country party abandoned all hope of English freedom. There was a sudden revival of the emigration to New England ; and men of blood and fortune now prepared to seek a new home in the West. Lord Warwick secured the proprietorship of the Connecticut valley. Lord Saye and Sele and Lord Brooke began negotiations for transporting themselves to the New World. Oliver Cromwell is said, by a doubtful tradition, to have only been prevented from crossing the seas by a royal embargo. It is more certain that Hampden purchased a tract of land on the Narragansett. John Hampden, a friend of Eliot's, a man of consummate ability, of unequalled power of persuasion, of a keen intelligence, ripe learning, and a character singularly pure and loveable, had already shown the firmness of his temper in his refusal to contribute to the forced loan of 1627. He now repeated his refusal, declared ship-money an illegal impost and resolved to rouse the spirit of the country by an appeal for protection to the law. Jan. 1636

The news of Hampden's resistance thrilled through England at a moment when men were roused by the news of resistance in the north. The patience of Scotland had found an end at last. While England was waiting for the opening of the great cause of ship-money, peremptory orders from the King forced the clergy of Edinburgh to introduce the new service into their churches. But the Prayer Book was no sooner opened at the church of St. Giles's than a murmur ran through the congregation, and the murmur soon grew into a formidable riot. The church was cleared, and the service read ; but the rising discontent frightened the judges into a decision that the royal writ enjoined the purchase, and not the use, of the Prayer Book. Its use was at once discontinued, and the July 23

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angry orders which came from England for its restoration were met by a shower of protests from every part of Scotland. The Duke of Lennox alone took sixty-eight petitions with him to the court; while ministers, nobles, and gentry poured into Edinburgh to organize the national resistance. The effect of these events in Scotland was at once seen in the open demonstration of discontent south of the border. The prison with which Laud had rewarded Prynne's

bulky quarto had tamed his spirit so little that a new tract written within its walls attacked the bishops as devouring



JOHN BASTWICK.  
*After W. Hollar.*

wolves and lords of Lucifer.

A fellow-prisoner, John Bastwick, declared in his "Litany" that "Hell was broke loose, and the Devils in surplices, hoods, copes, and rochets, were come among us." Burton, a London clergyman silenced by the High Commission, called on all Christians to resist the bishops as "robbers of souls, limbs of the Beast, and factors of Antichrist." Raving of this sort might have been passed by had not the general sympathy shown



HENRY BURTON.  
*After W. Hollar.*

how fast the storm of popular passion was rising. Prynne and his fellow pamphleteers, when Laud dragged them before the Star Chamber as "trumpets of sedition," listened with defiance to their sentence of exposure in the pillory and imprisonment for life; and the crowd who filled Palace Yard to witness their punishment groaned at the cutting off of their ears, and "gave a great shout" when Prynne urged that the sentence on him was contrary to the law. A hundred thousand Londoners lined the road as they passed on the way to prison; and the journey of these "Martyrs," as the spectators called them, was like a triumphal progress. Startled as he was at the sudden burst of popular feeling, Laud remained dauntless as ever. Prynne's entertainers as he passed through the country were summoned before the Star Chamber, while the censorship struck fiercer blows at the Puritan press. But the real danger lay not in the libels of silly zealots but in the attitude of Scotland, and in the effect which was being produced in England at large by the trial of Hampden. For twelve days the cause of ship-money was solemnly argued before the full bench of judges. It was proved that the tax in past times had been levied only in cases of sudden emergency, and confined to the coast and port towns alone, and that even the show of legality had been taken from it by formal statute: it was declared a breach of the "fundamental laws" of England. The case was adjourned, but the discussion told not merely on England but on the temper of the Scots. Charles had replied to their petitions by a simple order to all strangers to leave the capital. But the Council at Edinburgh was unable to enforce his order; and the nobles and gentry before dispersing to their homes named a body of delegates, under the odd title of "the Tables," who carried on through the winter a series of negotiations with the Crown. The negotiations were interrupted in the following spring by a renewed order for their dispersion and for the acceptance of a Prayer Book; while the judges in England delivered at last their long-delayed decision on Hampden's case. Two judges only pronounced in his favour; though three followed them on technical grounds. The majority, seven in number, gave judgement against him. The broad principle was laid down that no statute prohibiting arbitrary taxation could be pleaded against the King's will. "I

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*June 1638*

THE CONFESSION OF FAITH SUBSCRIBED AT FIRST BY THE BISHOPS, CLERGYMEN, AND  
BY PERSONS OF ALL RANKS IN THE YEAR 1581 BY ORDINANCE OF THE LORDS  
IN PARLIAMENT ASSEMBLED, AND NOW SUBSCRIBED AGAINE BY ALL SORTS OF PERSONS IN THE  
GENERALL ASSEMBLY OF THE GENERALL ASSEMBLY: WITH A GENERALL BANNER  
OF THE BISHOPS, CLERGYMEN, AND NOW SUBSCRIBED IN THE YEAR 1658 BY HIS EXCELLENCE  
THE LORDS OF THE COMMONS UNDER-SUBSCRIBING TOGETHER WITH OUR RESOLUTION  
SPECIFIED TO MAINTAINE THE SAID TRUE RELIGION AND THE COM-  
MISSION FORESAID AND ACTS OF PARLIAMENT THE TENOR WHEREOF

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never read or heard," said Judge Berkley, "that *lex* was *rex*, but it is common and most true that *rex* is *lex*." Finch, the Chief-Justice, summed up the opinions of his fellow judges. "Acts of Parliament to take away the King's royal power in the defence of his kingdom are void," he said: . . . "they are void Acts of Parliament to bind the King not to command the subjects, their persons, and goods, and I say their money too, for no Acts of Parliament make any difference."

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"I wish Mr. Hampden and others to his likeness," the Lord Deputy wrote bitterly from Ireland, "were well whipt into their right senses." Amidst the exultation of the Court over the decision of the judges, Wentworth saw clearly that Hampden's work had been done. His resistance had roused England to a sense of the danger to her freedom, and forced into light the real character of the royal claims. How stern and bitter the temper even of the noblest Puritans had become at last we see in the poem which Milton produced at this time, his elegy of "Lycidas." Its grave and tender lament is broken by a sudden flash of indignation at the dangers around the Church, at the "blind mouths that scarce themselves know how to hold a sheep-hook," and to whom "the hungry sheep look up, and are not fed," while "the grim wolf" of Rome "with privy paw daily devours apace, and nothing said!" The stern resolve of the people to demand justice on their tyrants spoke in his threat of the axe. Wentworth and Laud, and Charles himself, had yet to reckon with "that two-handed engine at the door" which stood "ready to smite once, and smite no more." But stern as was the general resolve, there was no need for immediate action, for the difficulties which were gathering in the north were certain to bring a strain on the Government which would force it to seek support from the people. The King's demand for immediate submission, which reached Edinburgh while England was waiting for the Hampden judgement, at once gathered the whole body of remonstrants together round "the Tables" at Edinburgh; and a protestation, read at Edinburgh and Stirling, was followed, on Johnston of Warriston's suggestion, by a renewal of the Covenant with God which had been drawn up and sworn to in a previous hour of peril, when Mary was still plotting against Protestantism, and Spain was preparing its Armada. "We

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promise and swear," ran the solemn engagement at its close, "by the great name of the Lord our God, to continue in the profession and obedience of the said religion, and that we shall defend the same and resist all their contrary errors and corruptions according to our vocation and the utmost of that power which God has put into our hands all the days of our life." The Covenant was signed in the churchyard of the Grey Friars at Edinburgh, in a tumult of enthusiasm, "with such content and joy as those who, having long before been outlaws and rebels, are admitted again into covenant with God." Gentlemen and nobles rode with the document in their pockets over the country, gathering subscriptions to it, while the ministers pressed for a general consent to it from the pulpit. But pressure was needless. "Such was the zeal of subscribers that for a while many subscribed with tears on their cheeks"; some were indeed reputed to have "drawn their own blood and used it in place of ink to underwrite their names." The force given to Scottish freedom by this revival of religious fervour " was seen in the new tone adopted by the Covenanters. The Marquis of Hamilton, who came as Royal Commissioner to put an end to the quarrel, was at once met by demands for an abolition of the Court of High Commission, the withdrawal of the Books of Canons and Common Prayer, a free Parliament, and a free General Assembly. It was in vain that he threatened war; even the Scotch Council pressed Charles to give fuller satisfaction to the people. "I will rather die," the King wrote to Hamilton, "than yield to these impertinent and damnable demands;" but it was needful to gain time. "The discontents at home," wrote Lord Northumberland to Wentworth, "do rather increase than lessen:" and Charles was without money or men. It was in vain that he begged for a loan from Spain on promise of declaring war against Holland, or that he tried to procure two thousand troops from Flanders with which to occupy Edinburgh. The loan and troops were both refused, and some contributions offered by the English Catholics did little to recruit the Exchequer. Charles had directed the Marquis to delay any decisive breach till the royal fleet appeared in the Forth; but it was hard to equip a fleet at all. Scotland indeed was sooner ready for war than the King. The Scotch volunteers who had been serving in the Thirty Years' War streamed home at the

call of their brethren. General Leslie, a veteran trained under Gustavus, came from Sweden to take the command of the new forces. A voluntary war tax was levied in every shire. The danger at last forced the King to yield to the Scotch demands ; but he had no sooner yielded than the concession was withdrawn, and the Assembly hardly met before it was called upon to disperse. By an almost unanimous vote, however, it resolved to continue its

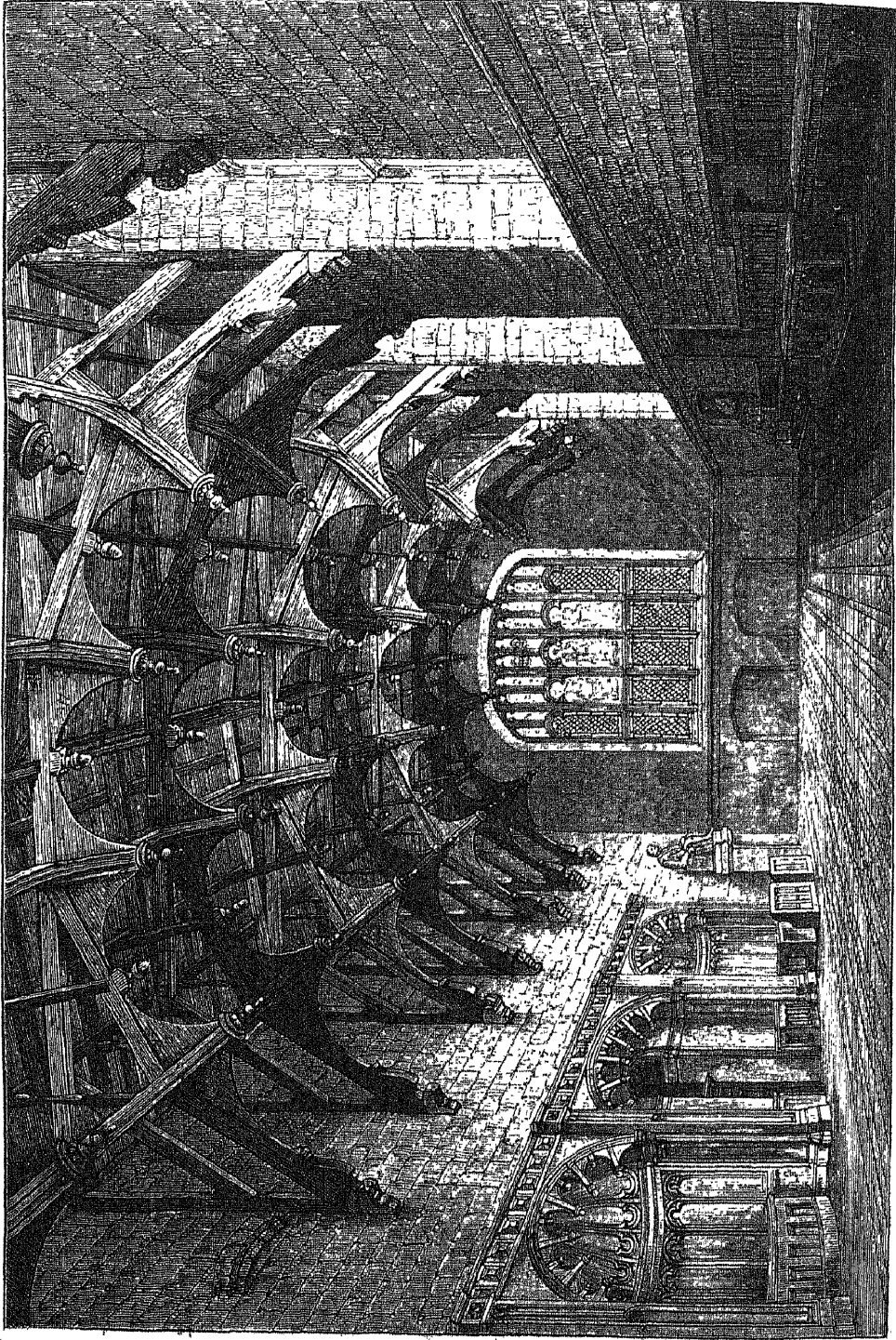
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ALEXANDER LESLIE, AFTERWARDS EARL OF LEVEN.  
*Picture by Vandyck.*

session. The innovations in worship and discipline were abolished, episcopacy was abjured, the bishops deposed, and the system of Presbyterianism re-established in its fullest extent. The news that Charles was gathering an army at York, and reckoning for support on the scattered loyalists in Scotland itself, was answered by the seizure of Edinburgh, Dumbarton, and Stirling ; while 10,000 well-equipped troops under Leslie and the Earl of Montrose entered Aberdeen, and brought the Catholic Earl of Huntly a prisoner to

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PARLIAMENT-HOUSE, EDINBURGH.  
Built 1632—1639. •



the south. Instead of overawing the country, the appearance of the royal fleet in the Forth was the signal for Leslie's march with 20,000 men to the Border. Charles had hardly pushed across the Tweed, when the "old little crooked soldier," encamping on the hill of Dunse Law, fairly offered him battle.

Charles however, without money to carry on war, was forced to consent to the gathering of a free Assembly and of a Scotch Parliament. But in his eyes the pacification at Berwick was a mere suspension of arms; his summons of Wentworth from Ireland was a proof that violent measures were in preparation, and the Scots met the challenge by seeking for aid from France. The discovery of a correspondence between the Scotch leaders and the French court raised hopes in the King that an appeal to the country for aid against Scotch treason would still find an answer in English loyalty. Wentworth, who was now made Earl of Strafford, had never ceased to urge that the Scots should be whipped back to their border; he now agreed with Charles that a Parliament should be called, the correspondence laid before it, and advantage taken of the burst of indignation on which the King counted to procure a heavy subsidy. While Charles summoned what from its brief duration is known as the Short Parliament, Strafford hurried to Ireland to levy forces. In fourteen days he had obtained money and men from his servile Parliament, and he came back flushed with his success, in time for the meeting of the Houses at Westminster. But the lesson failed in its effect. Every member of the Commons knew that Scotland was fighting the battle of English liberty. All hope of bringing them to any attack upon the Scots proved fruitless. The intercepted letters were quietly set aside, and the Commons declared as of old that redress of grievances must precede the grant of supplies. No subsidy could be granted till security was had for religion, for property, and for the liberties of Parliament. An offer to relinquish ship-money failed to draw Parliament from its resolve, and after three weeks' sitting it was dissolved. "Things must go worse before they go better," was the cool comment of St. John, one of the patriot leaders. But the country was strangely moved. "So great a defection in the kingdom," wrote Lord Northumberland, "hath not been known in the memory of man." Strafford alone stood

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undaunted. He urged that, by the refusal of the Parliament to supply the King's wants, Charles was "freed from all rule of government," and entitled to supply himself at his will. The Earl was bent upon war, and took command of the royal army, which again advanced to the north. But the Scots were ready to cross the border; forcing the passage of the Tyne in the face of an English detachment, they occupied Newcastle, and despatched from that town their proposals of peace. They prayed the King to consider their grievances, and, "with the advice and consent of the Estates of England convened in Parliament, to settle a firm and desirable peace." The prayer was backed by preparations for a march upon York, where Charles had abandoned himself to despair. Strafford's troops were a mere mob; neither by threats nor prayers could he recall them to their duty, and he was forced to own that two months were required before they could be fit for action. It was in vain that Charles won a truce. Behind him in fact England was all but in revolt. The London apprentices mobbed Laud at Lambeth, and broke up the sittings of the High Commission at St. Paul's. The war was denounced everywhere as "the Bishops' War," and the new levies murdered officers whom they suspected of Papistry, broke down altar-rails in every church they passed, and deserted to their homes. Two peers, Lord Wharton and Lord Howard, ventured to lay before the King himself a petition for peace with the Scots; and though Strafford arrested and proposed to shoot them as mutineers, the English Council shrank from desperate courses. The King still strove to escape from the humiliation of calling a Parliament. He summoned a Great Council of the Peers at York. But his project broke down before its general repudiation by the nobles; and with wrath and shame at his heart Charles was driven to summon again the Houses to Westminster.

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### Section VI.—The Long Parliament, 1640—1642

[*Authorities*.—Clarendon's "History of the Rebellion," as Hallam justly says, "belongs rather to the class of memoirs" than of histories, and the rigorous analysis of it by Ranke shows the very different value of its various parts. Though the work will always retain a literary interest from its nobleness of style and the grand series of character-portraits which it embodies, the worth of its account of all that preceded the war is almost destroyed by the contrast between its author's conduct at the time and his later description of the Parliament's proceedings, as well as by the deliberate and malignant falsehood with which he has perverted the whole action of his parliamentary opponents. May's "History of the Long Parliament" is fairly accurate and impartial; but the basis of any real account of it must be found in its own proceedings as they have been preserved in the notes of Sir Ralph Verney and Sir Simonds D'Ewes. The last remain unpublished; but Mr. Forster has drawn much from them in his two works, "The Grand Remonstrance" and "The Arrest of the Five Members." The collections of state-papers by Rushworth and Nalson are indispensable for this period. It is illustrated by a series of memoirs, of very different degrees of value, such as those of Whitelock, Ludlow, and Sir Philip Warwick, as well as by works like Mrs. Hutchinson's memoir of her husband, or Baxter's "Autobiography." For Irish affairs we have a vast store of materials in the Ormond papers and letters collected by Carte; for Scotland, "Baillie's Letters" and Mr. Burton's History. Lingard is useful for information as to intrigues with the Catholics in England and Ireland; and Guizot directs special attention to the relations with foreign powers. Pym has been fairly sketched with other statesmen of the time by Mr. Forster in his "Statesmen of the Commonwealth," and in an Essay on him by Mr. Goldwin Smith. A good deal of valuable research for the period in general is to be found in Mr. Sandford's "Illustrations of the Great Rebellion."] (Mr. Gardiner has now carried on his History to 1644.—*Ed.*)

If Strafford embodied the spirit of tyranny, John Pym, the leader of the Commons from the first meeting of the new houses at Westminster, stands out for all after time as the embodiment of law. A Somersetshire gentleman of good birth and competent fortune, he entered on public life in the Parliament of 1614, and was imprisoned for his patriotism at its close. He had been a leading member in that of 1620, and one of the "twelve ambassadors" for whom James ordered chairs to be set at Whitehall.

Pym

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Of the band of patriots with whom he had stood side by side in the constitutional struggle against the earlier despotism of Charles he was almost the sole survivor. Coke had died of old age ; Cotton's heart was broken by oppression ; Eliot had perished in the Tower ; Wentworth had apostatized. Pym alone remained, resolute, patient as of old ; and as the sense of his greatness grew silently during the eleven years of deepening misrule, the hope



JOHN PYM.

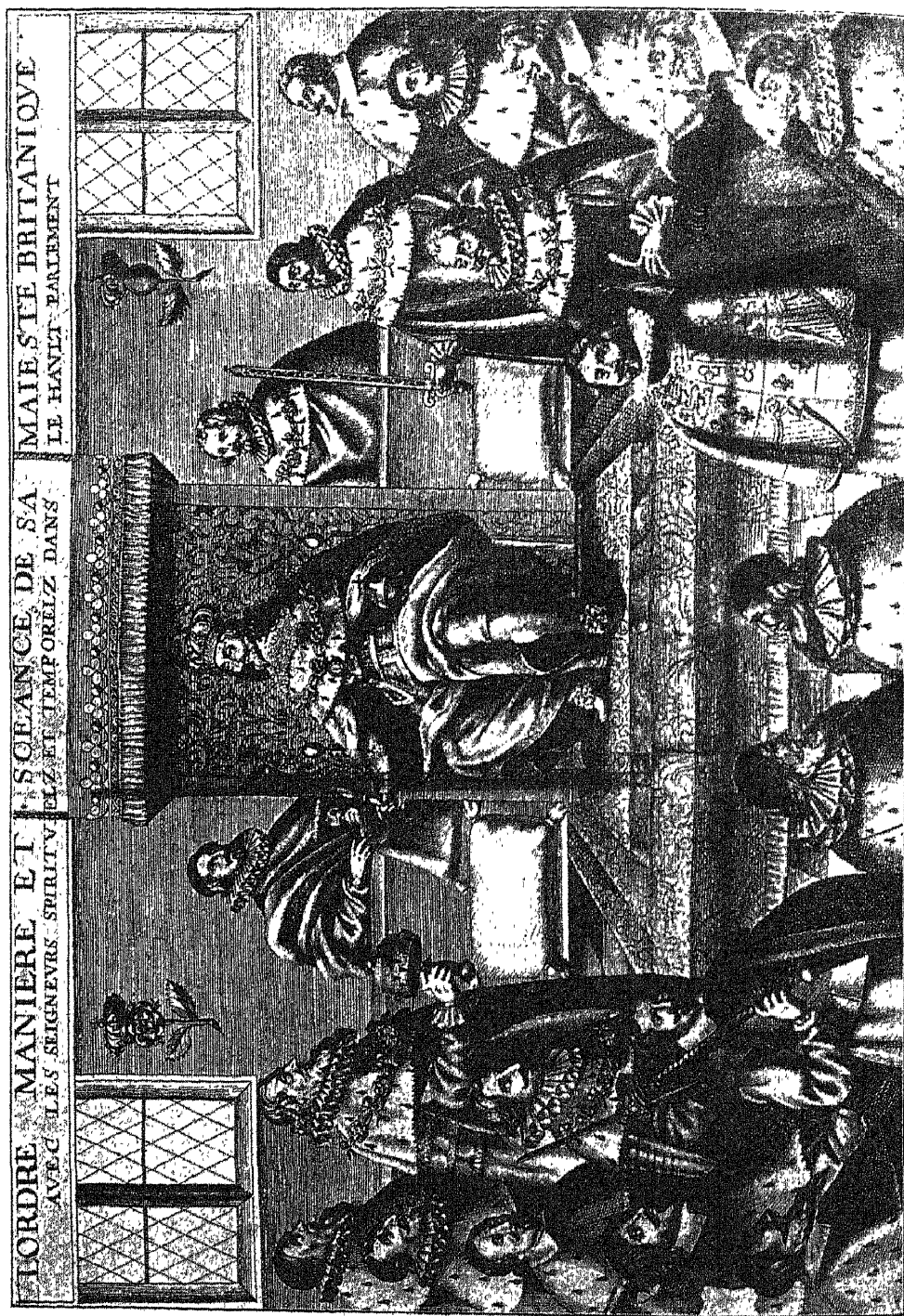
*Miniature by Samuel Cooper, in the collection of Mrs. Russell Astley, at Chequer Court.*

and faith of better things clung almost passionately to the man who never doubted of the final triumph of freedom and the law. At their close, Clarendon tells us, in words all the more notable for their bitter tone of hate, "he was the most popular man, and the most able to do hurt, that has lived at any time." He had shown he knew how to wait, and when waiting was over he showed he knew how to act. On the eve of the Long Parliament he rode through England to quicken the electors to a sense of the crisis

which had come at last ; and on the assembling of the Commons he took his place, not merely as member for Tavistock, but as their acknowledged head. Few of the country gentlemen, indeed, who formed the bulk of the members, had sat in any previous House ; and of the few, none represented in so eminent a way the Parliamentary tradition on which the coming struggle was to turn. Pym's eloquence, inferior in boldness and originality to that of Eliot or Wentworth, was better suited by its massive and logical force to convince and guide a great party ; and it was backed by a calmness of temper, a dexterity and order in the management of public business, and a practical power of shaping the course of debate, which gave a form and method to Parliamentary proceedings such as they had never had before. Valuable, however, as these qualities were, it was a yet higher quality which raised Pym into the greatest, as he was the first, of Parliamentary leaders. Of the five hundred members who sate round him at St. Stephen's, he was the one man who had clearly foreseen, and as clearly resolved how to meet, the difficulties which lay before them. It was certain that Parliament would be drawn into a struggle with the Crown. It was probable that in such a struggle the House of Commons would be hampered, as it had been hampered before, by the House of Lords. The legal antiquaries of the older constitutional school stood helpless before such a conflict of co-ordinate powers, a conflict for which no provision had been made by the law, and on which precedents threw only a doubtful and conflicting light. But with a knowledge of precedent as great as their own, Pym rose high above them in his grasp of constitutional principles. He was the first English statesman who discovered, and applied to the political circumstances around him, what may be called the doctrine of constitutional proportion. He saw that as an element of constitutional life Parliament was of higher value than the Crown ; he saw, too, that in Parliament itself the one essential part was the House of Commons. On these two facts he based his whole policy in the contest which followed. When Charles refused to act with the Parliament, Pym treated the refusal as a temporary abdication on the part of the sovereign, which vested the executive power in the two Houses until new arrangements were made. When the Lords obstructed

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*His  
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theory*



CHARLES I. IN THE HOUSE OF LORDS.  
*Discours du bon et loial subject de la Grande Bretagne 1648.*

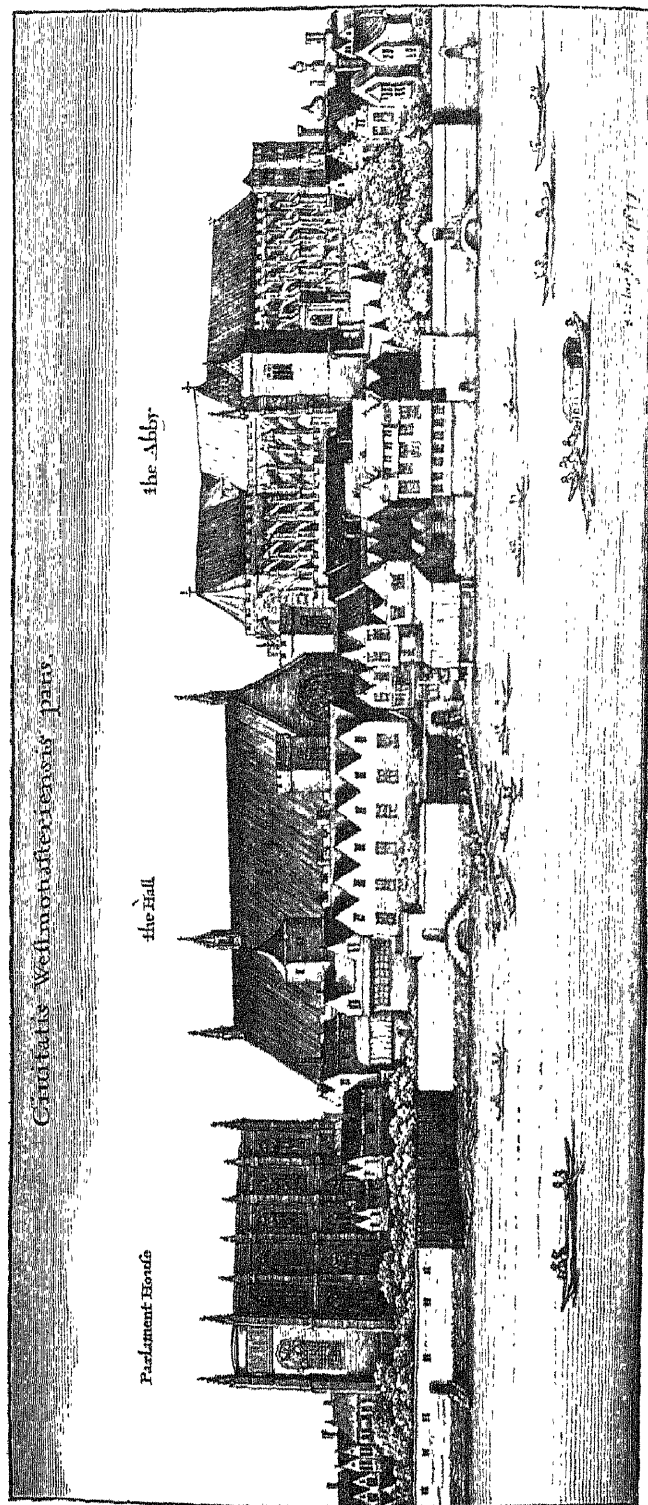
public business, he warned them that obstruction would only force the Commons "to save the kingdom alone." Revolutionary as these principles seemed at the time, they have both been recognized as bases of our constitution since the days of Pym. The first principle was established by the Convention and Parliament which followed on the departure of James the Second ; the second by the acknowledgement on all sides since the Reform Bill of 1832 that the government of the country is really in the hands of the House of Commons, and can only be carried on by ministers who represent the majority of that House. Pym's temper, indeed, was the very opposite of the temper of a revolutionist. Few natures have ever been wider in their range of sympathy or action. Serious as his purpose was, his manners were genial, and even courtly : he turned easily from an invective against Strafford to a chat with Lady Carlisle ; and the grace and gaiety of his social tone, even when the care and weight of public affairs were bringing him to his grave, gave rise to a hundred silly scandals among the prurient royalists. It was this striking combination of genial versatility with a massive force in his nature which marked him out from the first moment of power as a born ruler of men. He proved himself at once the subtlest of diplomatists and the grandest of demagogues. He was equally at home in tracking the subtle intricacies of royalist intrigues, or in kindling popular passion with words of fire. Though past middle life when his work really began, for he was born in 1584, four years before the coming of the Armada, he displayed from the first meeting of the Long Parliament the qualities of a great administrator, an immense faculty for labour, a genius for organization, patience, tact, a power of inspiring confidence in all whom he touched, calmness and moderation under good fortune or ill, an immovable courage, an iron will. No English ruler has ever shown greater nobleness of natural temper or a wider capacity for government than the Somersetshire squire whom his enemies, made clear-sighted by their hate, greeted truly enough as "King Pym."

His ride over England with Hampden on the eve of the elections had been hardly needed, for the summons of a Parliament at once woke the kingdom to a fresh life. The Puritan emigration to New England was suddenly and utterly suspended ; "the

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*His  
political  
genius*

The  
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WESTMINSTER.  
 Temp. Charles I.  
*After H. H. P. del. & J. H. P. sculp.*

change," said Winthrop, "made all men to stay in England in expectation of a new world." The public dis-content spoke from every Puritan pulpit, and expressed itself in a sudden burst of pamphlets, the first-fruits of the thirty thousand which were issued in the next twenty years, and which turned England at large into a school of political discussion. The resolute looks of the members as they gathered at Westminster contrasted with the hesitating words of the King, and each brought from borough or county a petition of grievances. Fresh petitions were brought every day by bands of citizens or farmers. Forty committees were appointed to examine and report on them, and their reports formed the grounds on which the Commons acted. Prynne and his fellow "martyrs," recalled from their prisons, entered London in triumph amidst the shouts of a great multitude who strewed laurel in their path. The Commons dealt roughly with the agents of the royal system. In every county a list of "delinquents," or officers who had carried out the plans of the government, was ordered to be prepared and laid before the House. But their first blow was struck at the leading ministers of the King. Even Laud was not the centre of so great and universal a hatred as the Earl of Strafford. Strafford's guilt was more than the guilt of a servile instrument of tyranny, it was the guilt of "that grand apostate to the Commonwealth who," in the terrible words which closed Lord Digby's invective, "must not expect to be pardoned in this world till he be despatched to the other." He was conscious of his danger, but Charles forced him to attend the Court; and with characteristic boldness he resolved to anticipate attack by accusing the Parliamentary leaders of a treasonable correspondence with the Scots. He was just laying his scheme before Charles when the news reached him that Pym was at the bar of the Lords with his impeachment for high treason. "With speed," writes an eye-witness, "he comes to the House: he calls rudely at the door," and, "with a proud glooming look, makes towards his place at the board-head. But at once many bid him void the House, so he is forced in confusion to go to the door till he was called." He was only recalled to hear his committal to the Tower. He was still resolute to retort the charge of treason on his foes, and "offered to speak, but was commanded to be gone without a word." The keeper of the Black Rod

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THE  
LONG PAR-  
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1640

TO

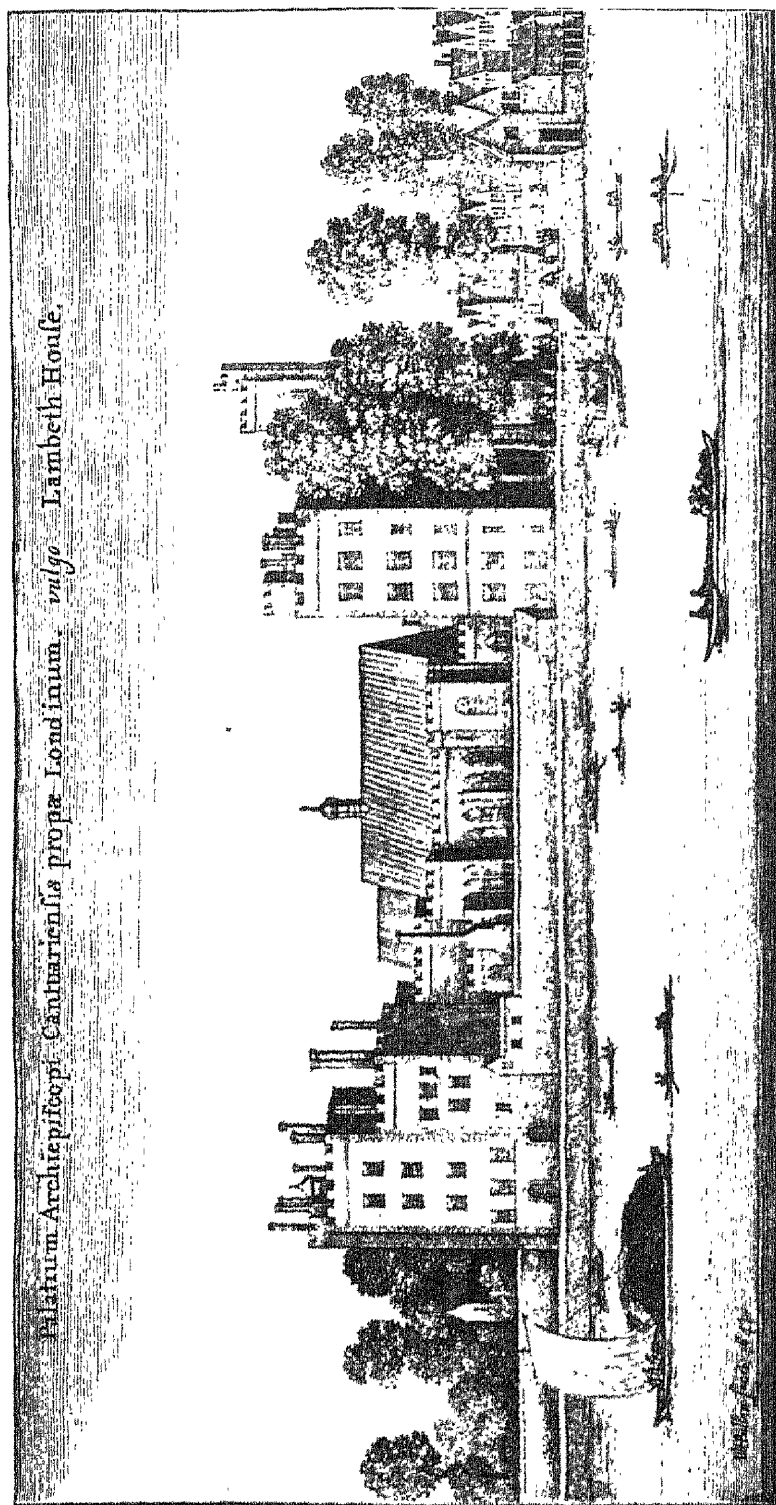
1642

1640

*Impeach-  
ment of  
Strafford*

Nov. 11





Palatium Archiepiscopii Cantuariensis prope Londinum. *vilgo* Lambeth House.

LAMBETH PALACE.  
 Temp. Charles I.  
*After W. Bellin. 1747.*

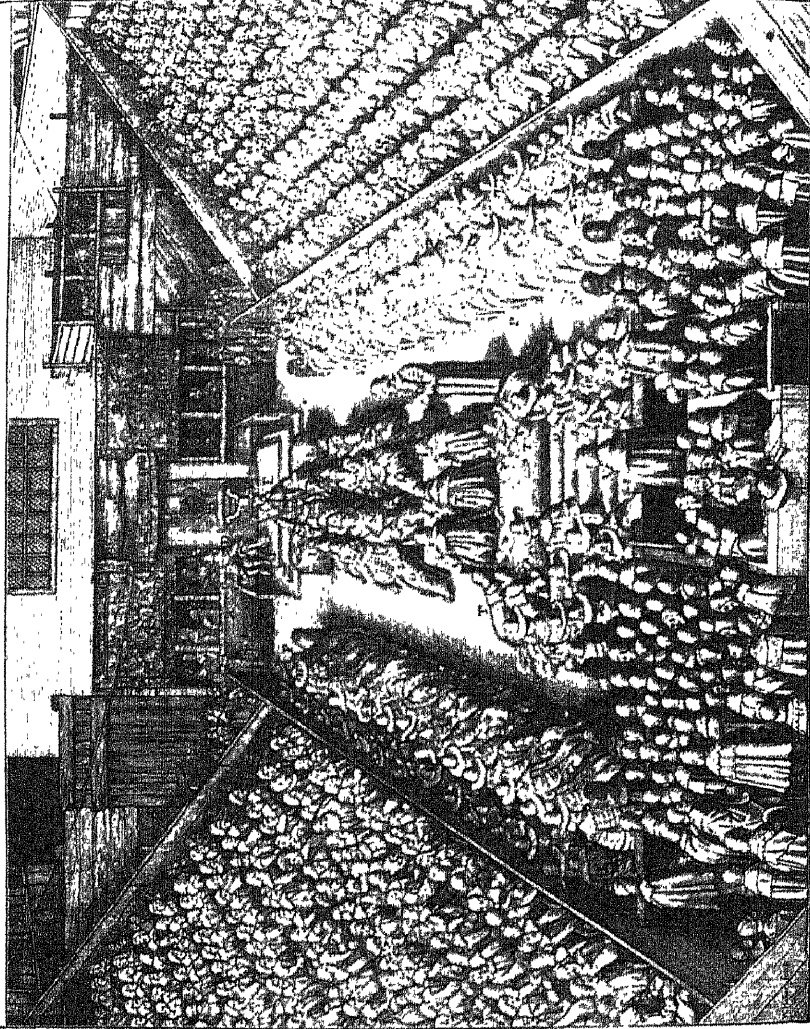
demanded his sword as he took him in charge. "This done, he makes through a number of people towards his coach, no man capping to him, before whom that morning the greatest of all England would have stood uncovered." The blow was quickly followed up. Windebank, the Secretary of State, was charged with corrupt favouring of recusants, and escaped to France; Finch, the Lord Keeper, was impeached, and fled in terror over-sea. Laud himself was thrown into prison. The shadow of what was to come falls across the pages of his diary, and softens the hard temper of the man into a strange tenderness. "I stayed at Lambeth till the evening," writes the Archbishop, "to avoid the gaze of the people. I went to evening prayer in my chapel. The Psalms of the day and chapter fifty of Isaiah gave me great comfort. God make me worthy of it, and fit to receive it. As I went to my barge, hundreds of my poor neighbours stood there and prayed for my safety and return to my house. For which I bless God and them." Charles was forced to look helplessly on at the wreck of the royal system, for the Scotch army was still encamped in the north; and the Parliament, which saw in the presence of the Scots a security against its own dissolution, was in no hurry to vote the money necessary for their withdrawal. "We cannot do without them," Strode honestly confessed, "the Philistines are still too strong for us." One by one the lawless acts of Charles's government were undone. Ship-money was declared illegal, the judgment in Hampden's case annulled, and one of the judges committed to prison. A statute declaring "the ancient right of the subjects of this kingdom that no subsidy, custom, impost, or any charge whatsoever, ought or may be laid or imposed upon any merchandize exported or imported by subjects, denizens, or aliens, without common consent in Parliament," put an end for ever to all pretensions to a right of arbitrary taxation on the part of the Crown. A Triennial Bill enforced the assembly of the Houses every three years, and bound the returning officers to proceed to election if the Royal writ failed to summon them. A Committee of Religion had been appointed to consider the question of Church Reform, and on its report the Commons passed a bill for the removal of bishops from the House of Lords.

The King made no sign of opposition. He was known to be

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*Fall of the  
Ministers*  
Dec. 1640

1641

Abbildung der Session des Parlaments zu London über der Sentenz des Richter von Stafford.



TRIAL OF STRAFFORD.  
After H. Heller.

the King,  
his chair of state.  
the Queen,  
Prince Charles,  
the Earl of Arundel's Lord  
High Steward,  
the Lord Keeper,  
the Marquis of Winchester,  
the Lord High Chamberlain,  
the Chamberlain of the  
King's household,  
the Chief Justice of the  
King's Bench,  
Privy Councilors,  
the Master of the Robs,  
Judges and Barons of the  
Exchequer.

1. The *Journal of the American Veterinary Medical Association* is a peer-reviewed journal of the American Veterinary Medical Association. It is the only journal of its kind in the world. It is the only journal of its kind in the world. It is the only journal of its kind in the world.

resolute against the abolition of Episcopacy : but he announced no purpose of resisting the expulsion of the bishops from the Peers. Strafford's life he was determined to save ; but he threw no obstacle in the way of his impeachment. The trial of the Earl began in Westminster Hall, and the whole of the House of Commons appeared to support it. The passion which the cause excited was seen in the loud cries of sympathy or hatred which burst from the crowded benches on either side. For fifteen days Strafford struggled with a remarkable courage and ingenuity against the list of charges, and melted his audience to tears by the pathos of his defence. But the trial was suddenly interrupted. Though tyranny and misgovernment had been conclusively proved against him, the technical proof of treason was weak. "The law of England," to use Hallam's words, "is silent as to conspiracies against itself," and treason by the Statute of Edward the Third was restricted to a levying of war against the King or a compassing of his death. The Commons endeavoured to strengthen their case by bringing forward the notes of a meeting of a Committee of the Commons in which Strafford had urged the use of his Irish troops "to reduce this kingdom ;" but the Lords would only admit the evidence on condition of wholly reopening the case. Pym and Hampden remained convinced of the sufficiency of the impeachment ; but the Commons broke loose from their control, and, guided by St. John and Henry Marten, resolved to abandon these judicial proceedings, and fall back on the resource of a Bill of Attainder. Their course has been bitterly censured by some whose opinion in such a matter is entitled to respect. But the crime of Strafford was none the less a crime that it did not fall within the scope of the Statute of Treasons. It is impossible indeed to provide for some of the greatest dangers which can happen to national freedom by any formal statute. Even now a minister might avail himself of the temper of a Parliament elected in some moment of popular panic, and, though the nation returned to its senses, might simply by refusing to appeal to the country govern in defiance of its will. Such a course would be technically legal, but such a minister would be none the less a criminal. Strafford's course, whether it fell within the Statute of Treasons or no, was from beginning to end an attack on the freedom of the whole nation. In the last

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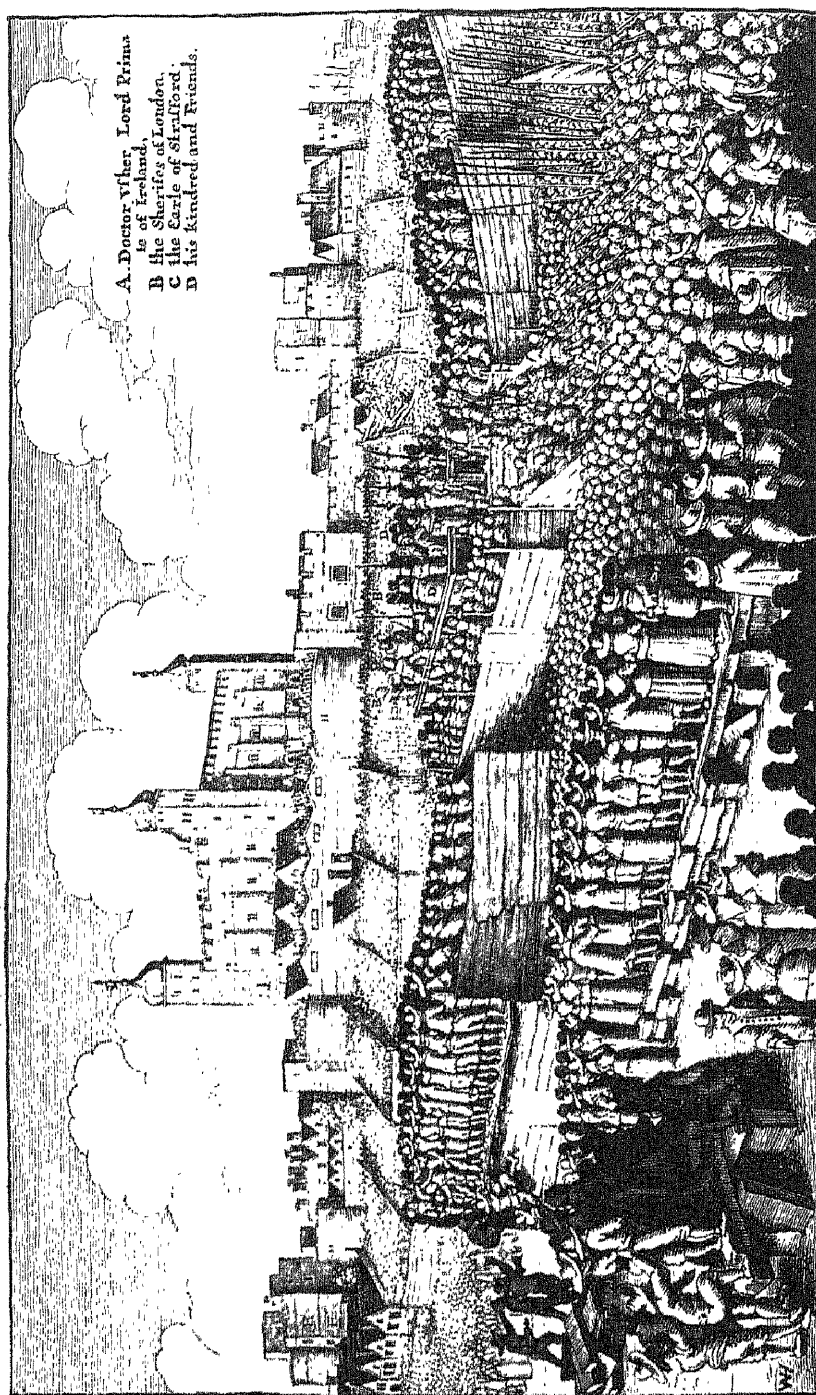
THE  
LONG PAR-  
LIAMENT

1640

TO

1642

The  
Death of  
StraffordMar. 22  
The Trial*Bill of  
Attainder*



A. Doctor Vther, Lord Cromwell  
to of Ireland.  
B the Sheriff of London.  
C the Earl of Stratford.  
D his kindred and Friends.

EXECUTION OF STRATFORD.  
*After W. H. H. del.*

resort a nation retains the right of self-defence, and the Bill of Attainder is the assertion of such a right for the punishment of a public enemy who falls within the scope of no written law. To save Strafford and Episcopacy Charles seemed to assent to a proposal for entrusting the offices of State to the leaders of the Parliament, with the Earl of Bedford as Lord Treasurer; the only conditions he made were that Episcopacy should not be abolished nor Strafford executed. But the negotiations were interrupted by Bedford's death, and by the discovery that Charles had been listening all the while to counsellors who proposed to bring about his end by stirring the army to march on London, seize the Tower, free Strafford, and deliver the King from his thralldom to Parliament. The discovery of the Army Plot sealed Strafford's fate. The Londoners were roused to frenzy, and as the Peers gathered at Westminster crowds surrounded the House with cries of "Justice." On May 8 the Lords passed the Bill of Attainder. The Earl's one hope was in the King, but two days later the royal assent was given, and he passed to his doom. Strafford died as he had lived. His friends warned him of the vast multitude gathered before the Tower to witness his fall. "I know how to look death in the face, and the people too," he answered proudly. "I thank God I am no more afraid of death, but as cheerfully put off my doublet at this time as ever I did when I went to bed." As the axe fell, the silence of the great multitude was broken by a universal shout of joy. The streets blazed with bonfires. The bells clashed out from every steeple. "Many," says an observer, "that came to town to see the execution rode in triumph back, waving their hats, and with all expressions of joy through every town they went, crying, 'His head is off! His head is off!'"

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*The Army  
Plot*

*May 12*

The failure of the attempt to establish a Parliamentary ministry, the discovery of the Army Plot, the execution of Strafford, were the turning points in the history of the Long Parliament. Till May there was still hope for an accommodation between the Commons and the Crown by which the freedom that had been won might have been taken as the base of a new system of government. But from that hour little hope of such an agreement remained. On the one hand, the air, since the army conspiracy, was full of rumours and panic; the creak of a few boards revived the memory

The  
Grand Remon-  
strance

*The Panic*

## SEC. VI

THE  
LONG PAR-  
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TO  
1642*Abolition  
of the  
Star  
Chamber**Charles in  
Scotland*

of the Gunpowder Plot, and the members rushed out of the House of Commons in the full belief that it was undermined. On the other hand, Charles regarded his consent to the new measures as having been extorted by force, and to be retracted at the first opportunity. Both Houses, in their terror, swore to defend the Protestant religion and the public liberties, an oath which was subsequently exacted from every one engaged in civil employment, and voluntarily taken by the great mass of the people. The same terror of a counter-revolution induced Hyde and the "moderate men" in the Commons to agree to a bill providing that the present Parliament should not be dissolved but by its own consent. Of all the demands of the Parliament this was the first that could be called distinctly revolutionary. To consent to it was to establish a power permanently co-ordinate with the Crown. Charles signed the bill without protest, but he was already planning the means of breaking the Parliament. Hitherto, the Scotch army had held him down, but its payment and withdrawal could no longer be delayed, and a pacification was arranged between the two countries. The Houses hastened to complete their task of reform. The irregular jurisdictions of the Council of the North and the Court of the Marches of Wales had been swept away; and the civil and criminal jurisdiction of the Star Chamber and the Court of High Commission, the last of the extraordinary courts which had been the support of the Tudor monarchy, were now summarily abolished. The work was pushed hastily on, for haste was needed. The two armies had been disbanded; and the Scots were no sooner on their way homeward than the King resolved to bring them back. In spite of prayers from the Parliament he left London for Edinburgh, yielded to every demand of the Assembly and the Scotch Estates, attended the Presbyterian worship, lavished titles and favours on the Earl of Argyle and the patriot leaders, and gained for a few months a popularity which spread dismay in the English Parliament. Their dread of his designs was increased when he was found to have been intriguing all the while with the Earl of Montrose—who had seceded from the patriot party before his coming, and been rewarded for his secession with imprisonment in the castle of Edinburgh—and when Hamilton and Argyle withdrew suddenly from the capital, and charged the King with a treacherous

plot to seize and carry them out of the realm. The fright was fanned to frenzy by news which came suddenly from Ireland,

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JAMES GRAHAM, EARL AND MARQUIS OF MONTROSE.  
*From an engraving by Faed of a picture by Honthorst.*

where the fall of Strafford had put an end to all semblance of rule. The disbanded soldiers of the army he had raised spread over the country, and stirred the smouldering disaffection into a flame. A



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 1642  
*The Irish  
 Rising*  
*Oct. 1641*

conspiracy, organised with wonderful power and secrecy, burst forth in Ulster, where the confiscation of the Settlement had never been forgiven, and spread like wildfire over the centre and west of the island. Dublin was saved by a mere chance; but in the open country the work of murder went on unchecked. Thousands of English people perished in a few days, and rumour doubled, and trebled the number. Tales of horror and outrage, such as maddened our own England when they reached us from Cawnpore, came day after day over the Irish Channel. Sworn depositions told how husbands were cut to pieces in presence of their wives, their children's brains dashed out before their faces, their daughters brutally violated and driven out naked to perish frozen in the woods. "Some," says May, "were burned on set purpose, others drowned for sport or pastime, and if they swam kept from landing with poles, or shot, or murdered in the water; many were buried quick, and some set into the earth breast-high and there left to famish." Much of all this was the wild exaggeration of panic. But the revolt was unlike any earlier rising in its religious character. It was no longer a struggle, as of old, of Celt against Saxon, but of Catholic against Protestant. The Papists within the Pale joined hands in it with the wild kernes outside the Pale. The rebels called themselves "Confederate Catholics," resolved to defend "the public and free exercise of the true and Catholic Roman religion." The panic waxed greater when it was found that they claimed to be acting by the King's commission, and in aid of his authority. They professed to stand by Charles and his heirs against all that should "directly and indirectly endeavour to suppress their royal prerogatives." They showed a Commission, purporting to have been issued by royal command at Edinburgh, and styled themselves "the King's army." The Commission was a forgery, but belief in it was quickened by the want of all sympathy with the national honour which Charles displayed. To him the revolt seemed a useful check on his opponents. "I hope," he wrote coolly, when the news reached him, "this ill news of Ireland may hinder some of these follies in England." Above all, it would necessitate the raising of an army, and with an army at his command he would again be the master of the Parliament. The Parliament, on the other hand, saw in the Irish revolt the dis-

closure of a vast scheme for a counter-revolution, of which the withdrawal of the Scotch army, the reconciliation of Scotland, the intrigues at Edinburgh, were all parts. Its terror was quickened into panic by the exultation of the royalists at the King's return, and by the appearance of a royalist party in the Parliament itself. The new party had been silently organized by Hyde, the future

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1642  
—  
*The new  
Royalists*



LUCIUS CARY, VISCOUNT FALKLAND.

*Picture by Franz Hals, in the possession of Lord Arundell of Wardour.*

Lord Clarendon. With him stood Lord Falkland, a man learned and accomplished, the centre of a circle which embraced the most liberal thinkers of his day, a keen reasoner and able speaker, whose intense desire for liberty of religious thought, which he now saw threatened by the dogmatism of the time, estranged him from Parliament, while his dread of a conflict with the Crown, his

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passionate longing for peace, his sympathy for the fallen, led him to struggle for a King whom he distrusted, and to die in a cause that was not his own. Behind Falkland and Hyde soon gathered



SIR EDMUND VERNEY.  
*Picture by Vandyck, at Claydon House.*

a strong force of supporters ; chivalrous soldiers like Sir Edmund Verney ("I have eaten the King's bread and served him now thirty years, and I will not do so base a thing as to desert him"), as well

as men frightened by the rapid march of change or by the dangers which threatened Episcopacy and the Church, the partizans of the Court, and the time-servers who looked forward to a new triumph of the Crown. With a broken Parliament, and perils gathering without, Pym resolved to appeal for aid to the nation itself. The Grand Remonstrance which he laid before the House was a detailed narrative of the work which the Parliament had done, the difficulties it had surmounted, and the new dangers which lay in its path. The Parliament had been charged with a design to abolish Episcopacy, it declared its purpose to be simply that of reducing the power of bishops. Politically it repudiated the taunt of revolutionary aims. It demanded only the observance of the existing laws against recusancy, securities for the due administration of justice, and the employment of ministers who possessed the confidence of Parliament. The new King's party fought fiercely, debate followed debate, the sittings were prolonged till lights had to be brought in ; and it was only at midnight, and by a majority of eleven, that the Remonstrance was finally adopted. On an attempt of the minority to offer a formal protest against a subsequent vote for its publication the slumbering passion broke out into a flame. "Some waved their hats over their heads, and others took their swords in their scabbards out of their belts, and held them by the pommels in their hands, setting the lower part on the ground." Only Hampden's coolness and tact averted a conflict. The Remonstrance was felt on both sides to be a crisis in the struggle. "Had it been rejected," said Cromwell, as he left the House, "I would have sold to-morrow all I possess, and left England for ever." Listened to sullenly by the King, it kindled afresh the spirit of the country. London swore to live and die with the Parliament ; associations were formed in every county for the defence of the Houses ; and when the guard which the Commons had asked for in the panic of the Army Plot was withdrawn by the King, the populace crowded down to Westminster to take its place.

The question which had above all broken the unity of the Parliament had been the question of the Church. All were agreed on the necessity of reform, and one of the first acts of the Parliament had been to appoint a Committee of Religion to consider the question. The bulk of the Commons as of the Lords were at first

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Arrest  
of the  
Five  
Members

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1640  
TO  
1642  
*Church  
reform*

against any radical changes in the constitution or doctrines of the Church. But within as without the House the general opinion was in favour of a reduction of the power and wealth of the prelates, as well as of the jurisdiction of the Church Courts. Even among the bishops themselves, the more prominent saw the need for consenting to the abolition of Chapters and Bishops' Courts, as well as to



"THE CARELESS NON-RESIDENT."  
*Tract, "Remonstrance against Non-Residents," 1642.*

the election of a council of ministers in each diocese, which had been suggested by Archbishop Usher as a check on episcopal autocracy. A scheme to this effect was drawn up by Bishop Williams of Lincoln ; but it was far from meeting the wishes of the general body of the Commons. Pym and Lord Falkland demanded, in addition to these changes, a severance of the clergy from all secular or state offices, and an expulsion of the bishops from the

House of Lords. Such a measure seemed needed to restore the independence of the Peers; for the number and servility of the bishops were commonly strong enough to prevent any opposition to the Crown. There was, however, a growing party which pressed for the abolition of Episcopacy altogether. The doctrines of Cartwright had risen into popularity under the persecution of Laud, and Presbyterianism was now a formidable force among the middle classes. Its chief strength lay in the eastern counties and in

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TO  
1642  
The  
Bishops  
and Par-  
liament



THE PROCTOR AND PARATOR.

*Title-page of a Tract on the abuses and exorbitances of the spiritual Courts, 1641.*

London, where a few ministers such as Calamy and Marshall had formed a committee for its diffusion; while in Parliament it was represented by Lord Mandeville and some others. In the Commons Sir Harry Vane represented a more extreme party of reformers, the Independents of the future, whose sentiments were little less hostile to Presbyterianism than to Episcopacy, but who acted with the Presbyterians for the present, and formed a part of what became known as the "root and branch party," from its demand for the extirpation of prelacy. The attitude of Scotland

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*Cavaliers  
 and  
 Round-  
 heads*

in the great struggle against tyranny, and the political advantages of a religious union between the two kingdoms, as well as the desire to knit the English Church more closely to the general body of Protestantism, gave force to the Presbyterian party. Milton, who after the composition of his "Lycidas" had spent a year in foreign travel, returned to throw himself on this ground into the theological strife. He held it "an unjust thing that the English should differ from all Churches as many as be reformed." In spite of this pressure, however, and of a Presbyterian petition from London with fifteen thousand signatures to the same purport, the Committee of Religion reported in favour of the moderate reforms proposed by Falkland and Pym; and a bill for the removal of bishops from the House of Peers passed the Commons almost unanimously. Rejected by the Lords on the eve of the King's journey to Scotland, it was again introduced on his return. Pym and his colleagues, anxious to close the disunion in their ranks, sought to end the pressure of the Presbyterian zealots, and the dread of the Church party, by taking their stand on the compromise suggested by the Committee of Religion in the spring. But in spite of violent remonstrances from the Commons the bill still hung fire among the Peers. The delay roused the excited crowd of Londoners who gathered round Whitehall; the bishops' carriages were stopped, and the prelates themselves rabbled on their way to the House. The angry pride of Williams induced ten of his fellow bishops to declare themselves prevented from attendance in Parliament, and to protest against all acts done in their absence as null and void. The protest was met at once on the part of the Peers by the committal of the prelates who had signed it to the Tower. But the contest gave a powerful aid to the projects of the King. The courtiers declared openly that the rabbling of the bishops proved that there "was no free Parliament," and strove to bring about fresh outrages by gathering troops of officers and soldiers of fortune, who were seeking for employment in the Irish war, and pitting them against the crowds at Whitehall. The brawls of the two parties, who gave each other the nicknames of "Roundheads" and "Cavaliers," created fresh alarm in the Parliament; but Charles persisted in refusing it a guard. "On the honour of a King," he engaged to defend them from violence as







WILLIAM LENTHALL, SPEAKER OF THE HOUSE OF COMMONS.

completely as his own children, but the answer had hardly been given when his Attorney appeared at the bar of the Lords, and accused Hampden, Pym, Hollis, Strode, and Haselrig of high treason in their correspondence with the Scots. A herald-at-arms appeared at the bar of the Commons, and demanded the surrender of the five members. If Charles believed himself to be within legal forms, the Commons saw a mere act of arbitrary violence in a charge which proceeded personally from the King, which set aside the most cherished privileges of Parliament, and summoned the accused before a tribunal which had no pretence to a jurisdiction over them. The Commons simply promised to take the demand into consideration, and again requested a guard. "I will reply to-morrow," said the King. On the morrow he summoned the gentlemen who clustered round Whitehall to follow him, and, embracing the Queen, promised her that in an hour he would return master of his kingdom. A mob of Cavaliers joined him as he left the palace, and remained in Westminster Hall as Charles, accompanied by his nephew, the Elector-Palatine, entered the House of Commons. "Mr. Speaker," he said, "I must for a time borrow your chair!" He paused with a sudden confusion as his eye fell on the vacant spot where Pym commonly sate: for at the news of his approach the House had ordered the five members to withdraw. "Gentlemen," he began in slow broken sentences, "I am sorry for this occasion of coming unto you. Yesterday I sent a Sergeant-at-arms upon a very important occasion, to apprehend some that by my command were accused of high treason, whereunto I did expect obedience, and not a message." Treason, he went on, had no privilege, "and therefore I am come to know if any of these persons that were accused are here." There was a dead silence, only broken by his reiterated "I must have them wheresoever I find them." He again paused, but the stillness was unbroken. Then he called out, "Is Mr. Pym here?" There was no answer; and Charles, turning to the Speaker, asked him whether the five members were there. Lenthall fell on his knees; "I have neither eyes to see," he replied, "nor tongue to speak in this place, but as this House is pleased to direct me." "Well, well," Charles angrily retorted, "'tis no matter. I think my eyes are as good as another's!" There was another long pause, while he looked care-

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1642  
—

Jan. 4,  
1642

good of his name, then said I am  
brought into flower, but he  
did expect I should  
send them to him, and if they  
did not, he would take them  
himself. for the treason  
was fairly and justly on  
as they would all thank him  
to defend, then he offered  
us they should have a fair  
trial, and so went out  
putting off his hat, till  
he came to the bar, till  
upon the 14th of the 2nd  
month he should be adjourned  
till the 1st of the next month  
and in 3rd month he should  
be put to the sword.

FACSIMILE OF PART OF SIR RALPH VERNEY'S NOTES OF THE LONG  
PARLIAMENT.

"Memoirs of the Verney Family."

fully over the ranks of members. "I see," he said at last, "all the birds are flown. I do expect you will send them to me as soon as they return hither." If they did not, he added, he would seek them himself; and with a closing protest that he never intended any force, "he went out of the House," says an eye-witness, "in a more discontented and angry passion than he came in."

Nothing but the absence of the five members, and the calm dignity of the Commons, had prevented the King's outrage from ending in bloodshed.

"It was believed," says Whitelock, who was present at the scene "that if the King had found them there, and called in his guards to have seized them, the members of the House would have endeavoured the defence of them, which might have proved a very unhappy and sad business." Five hundred gentlemen of the best blood in England would hardly have stood tamely by while the bravoes of Whitehall laid hands on their leaders in the midst of the Parliament. But Charles was blind to the danger of his course. The five members had taken refuge

in the city, and it was there that on the next day the King himself demanded their surrender from the aldermen at Guildhall. Cries of "Privilege" rang round him as he returned

SH. VI  
The  
LONG, PAGE-  
LEADER F  
1640  
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1642  
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The Eve  
of the  
War



AN ENGLISH ARCHER.  
*Gervase Markham, "Art of Archerie," 1624.*

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 LONG PAR-  
 LIAMENT  
 1640  
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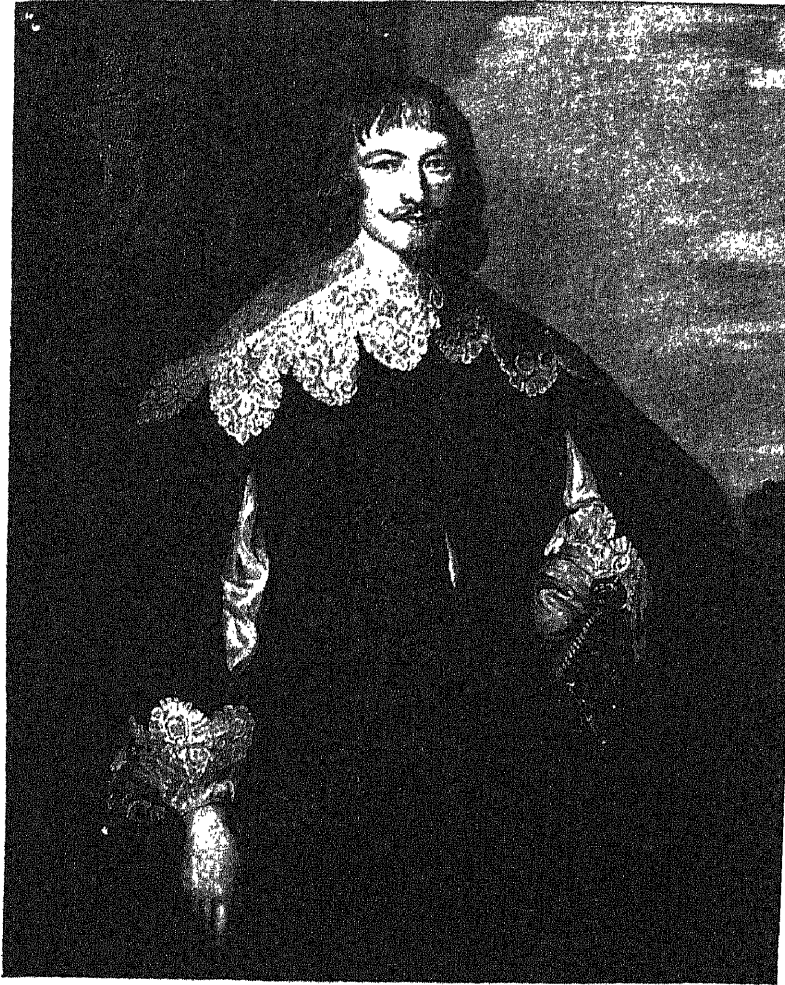
*Prepara-  
 tions for  
 War*

through the streets: the writs issued for the arrest of the five were disregarded by the Sheriffs, and a proclamation issued four days later, declaring them traitors, passed without notice. Terror drove the Cavaliers from Whitehall, and Charles stood absolutely alone; for the outrage had severed him for the moment from his new friends in the Parliament, and from the ministers, Falkland and Colepepper, whom he had chosen among them. But lonely as he was, Charles had resolved on war. The Earl of Newcastle was despatched to muster a royal force in the north; and on the tenth of January news that the five members were about to return in triumph to Westminster drove Charles from Whitehall. He retired to Hampton Court and to Windsor, while the Trained Bands of London and Southwark on foot, and the London watermen on the river, all sworn "to guard the Parliament, the Kingdom, and the King," escorted Pym and his fellow-members along the Thames to the House of Commons. Both sides prepared for the coming struggle. The Queen sailed from Dover with the Crown jewels to buy munitions of war. The Cavaliers again gathered round the King, and the royalist press flooded the country with State papers drawn up by Hyde. On the other hand, the Commons resolved by vote to secure the great arsenals of the kingdom, Hull, Portsmouth and the Tower; while mounted processions of freeholders from Buckinghamshire and Kent traversed London on their way to St. Stephen's, vowing to live and die with the Parliament. The Lords were scared out of their policy of obstruction by Pym's bold announcement of the new position taken by the House of Commons. "The Commons," said their leader, "will be glad to have your concurrence and help in saving the kingdom; but if they fail of it, it should not discourage them in doing their duty. And whether the kingdom be lost or saved, they shall be sorry that the story of this present Parliament should tell posterity that in so great a danger and extremity the House of Commons should be enforced to save the kingdom alone." The effect of Pym's words was seen in the passing of the bill for excluding bishops from the House of Lords. The great point, however, was to secure armed support from the nation at large, and here both sides were in a difficulty. Previous to the innovations introduced by the Tudors, and which had been already

questioned by the Commons in a debate on pressing soldiers, the King in himself had no power of calling on his subjects generally

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THE  
LONG PAR-  
LIAMENT  
1640  
TO  
1642



WILLIAM CAVENDISH, EARL (AFTERWARDS DUKE) OF NEWCASTLE.  
*From an engraving by Holt of a picture by Vandyck, in the collection of Earl Spencer.*

to bear arms, save for purposes of restoring order or meeting foreign invasion. On the other hand, no one contended that such a power had ever been exercised by the two Houses without the

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King; and Charles steadily refused to consent to a Militia bill, in which the command of the national force was given in every county to men devoted to the Parliamentary cause. Both parties



# THE Exercise of the English, in the Militia of the Kingdome of ENGLAND.



MILITIAMEN.  
Temp. Charles I.  
*Title-page of a Tract.*

therefore broke through constitutional precedent, the Parliament in appointing the Lord Lieutenants who commanded the Militia by ordinance of the two Houses, Charles in levying forces by royal commissions of array. The King's great difficulty lay in procuring

*Outbreak  
of War*

arms, and on the twenty-third of April he suddenly appeared before Hull, the magazine of the north, and demanded admission. The new governor, Sir John Hotham, fell on his knees, but refused to open the gates : and the avowal of his act by the Parliament was followed by the withdrawal of the royalist party among its members from their seats at Westminster. Falkland, Colepepper and Hyde, with thirty-two peers and sixty members of the House of Commons, joined Charles at York ; and Lyttelton, the Lord Keeper, followed with the Great Seal. They aimed at putting a check on the King's projects of war, and their efforts were backed by the general opposition of the country. A great meeting of the Yorkshire freeholders which he convened on Heyworth Moor ended in

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 LONG PAR-  
 LIAMENT  
 1640  
 TO  
 1642  
 May 1642



MEDAL TO COMMEMORATE THE DEATH OF SIR JOHN HOTHAM.  
 Made by Thomas Simon, the great medallist, who worked for the Parliamentary party.  
*Unique medal, in the British Museum.*

a petition, praying him to be reconciled to the Parliament, and in spite of gifts of plate from the Universities and nobles of his party, arms and money were still wanting for his new levies. The two Houses, on the other hand, gained in unity and vigour by the withdrawal of the royalists. The militia was rapidly enrolled, Lord Warwick named to the command of the fleet, and a loan opened in the city to which the women brought even their wedding rings. The tone of the two Houses had risen with the threat of force : and their last proposals demanded the powers of appointing and dismissing the royal ministers, naming guardians for the royal children, and of virtually con-



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LONG PAR-  
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trolling military, civil, and religious affairs. "If I granted your demands," replied Charles, "I should be no more than the mere phantom of a king."



REVERSE OF SECOND GREAT SEAL OF CHARLES I., 1627—1640.

## SEC. VII

THE CIVIL  
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## Section VII.—The Civil War. July 1642—Aug. 1646

[*Authorities.*—To those before given we may add Warburton's biography of Prince Rupert, Mr. Clements Markham's life of Fairfax, the Fairfax Correspondence, and Ludlow's "Memoirs." Sprigg's "Anglia Rediviva" gives an account of the New Model and its doings. For Cromwell, the primary authority is Mr. Carlyle's "Life and Letters," an invaluable store of documents, edited with the care of an antiquary and the genius of a poet. Clarendon, who now becomes of greater value, gives a good account of the Cornish rising.]

The breaking off of negotiations was followed on both sides by preparations for immediate war. Hampden, Pym, and Hollis became the guiding spirits of a Committee of Public Safety which was created by Parliament as its administrative organ; English and Scotch officers were drawn from the Low Countries, and Lord Essex named commander of an army, which soon rose to twenty thousand foot and four thousand horse. The confidence on the Parliamentary side was great; "we all thought one battle would decide," Baxter confessed after the first encounter; for the King was almost destitute of money and arms, and in spite of his strenuous efforts to raise recruits he was embarrassed by the reluctance of his own adherents to begin the struggle. Resolved, however, to force on a contest, he raised the Royal Standard at Nottingham "on the evening of a very stormy and tempestuous day," but the country made no answer to his appeal; while Essex, who had quitted London amidst the shouts of a great multitude, with orders from the Parliament to follow the King, "and by battle or other way rescue him from his perfidious counsellors and restore him to Parliament," mustered his army at Northampton. Charles had but a handful of men, and the dash of a few regiments of horse would have ended the war; but Essex shrank from a decisive stroke, and trusted to reduce the King to submission by a show of force. As Charles fell back on Shrewsbury, Essex too moved westward and occupied Worcester. But the whole face of

Edgehill

Aug. 22

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1646

Oct. 23,  
1642

affairs suddenly changed. Catholics and royalists rallied fast to the King's standard, and a bold march on London drew Essex from Worcester to protect the capital. The two armies fell in with one another on the field of Edgehill, near Banbury. The



ROBERT DEVEREUX EARLE OF ESSEX HIS EXCELLENCY. LORD GENERALL OF  
the Forces raised by the Authority of the Parliament for the defence of the King and Kingdom.

*After W. Hollar.*

encounter was a surprise, and the battle which followed was little more than a confused combat of horse. At its outset the desertion of Sir Faithful Fortescue with a whole regiment threw the Parliamentary forces into disorder, while the royalist horse on

either wing drove the cavalry of the enemy from the field ; but the foot soldiers of Lord Essex broke the infantry which formed the centre of the King's line, and though his nephew, Prince Rupert, brought back his squadrons in time to save Charles from capture

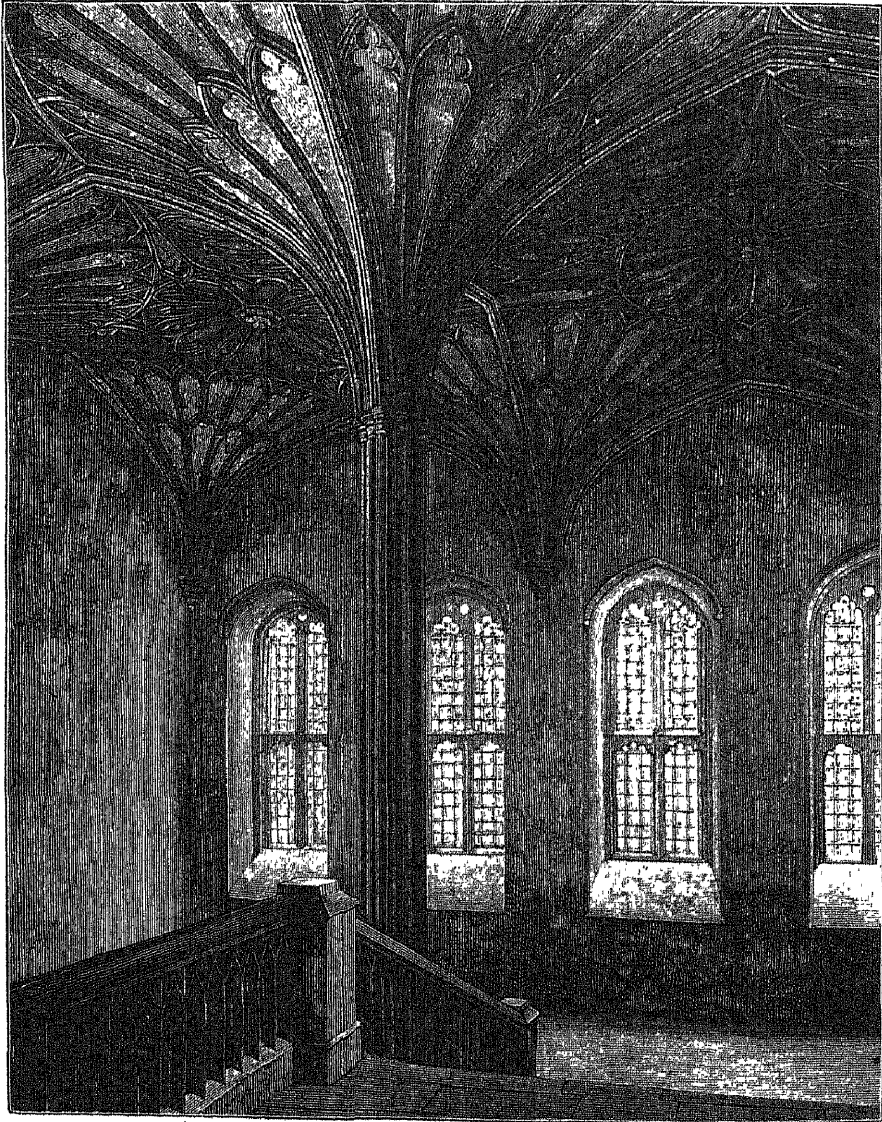
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PRINCE RUPERT.  
*Mezzotint by himself.*

or flight, the night fell on a drawn battle. The moral advantage however, rested with the King. Essex had learned that his troopers were no match for the Cavaliers, and his withdrawal to Warwick left open the road to the capital. Rupert pressed for

SEC. VII an instant march on London, but the proposal found stubborn  
 THE CIVIL opponents among the moderate royalists, who dreaded the  
 WAR  
 1642  
 TO  
 1646



PILLAR OF STAIRCASE, CHRIST CHURCH, OXFORD.  
 Built c. 1640.

*Charles at Oxford* complete triumph of Charles as much as his defeat. The King therefore paused for the time at Oxford, where he was received

with uproarious welcome ; and when the cowardice of its garrison delivered Reading to Rupert's horse, and his daring capture of Brentford drew the royal army in his support almost to the walls of the capital, the panic of the Londoners was already over, and the junction of their trainbands with the army of Essex forced Charles to fall back again on his old quarters. But though the Parliament rallied quickly from the blow of Edgehill, the war, as its area widened through the winter, went steadily for the King. The fortification of Oxford gave him a firm hold on the midland counties ; while the balance of the two parties in the north was

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1646



£3 GOLD PIECE OF CHARLES I.  
Coined at Oxford, 1643.

overthrown by the march of the Earl of Newcastle, with the force he had raised in Northumberland, upon York. Lord Fairfax, the Parliamentary leader in that county, was thrown back on the manufacturing towns of the West Riding, where Puritanism found its stronghold ; and the arrival of the Queen with arms from Holland encouraged the royal army to push its scouts across the Trent, and threaten the eastern counties, which held firmly for the Parliament. The stress of the war was shown by the vigorous exertions of the two Houses. Some negotiations which had gone on into the spring were broken off by the old demand that the King should return to his Parliament ; London was fortified ; and a tax of two millions a year was laid on the districts which adhered

Feb 1642.

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—

to the Parliamentary cause. Essex, whose army had been freshly equipped, was ordered to advance upon Oxford; but though the King held himself ready to fall back on the west, the Earl shrank from again risking his raw army in an encounter. He confined himself to the recapture of Reading, and to a month of idle encampment round Brill.

The  
Cornish  
Rising

But while disease thinned his ranks and the royalists beat up his quarters the war went more and more for the King. The inaction of Essex enabled Charles to send a part of his small force at Oxford to strengthen a royalist rising in the west. Nowhere was the royal cause to take so brave or noble a form as among the Cornishmen. Cornwall stood apart from the general life of England: cut off from it not only by differences of blood and speech, but by the feudal tendencies of its people, who clung with a Celtic loyalty to their local chieftains, and suffered their fidelity to the Crown to determine their own. They had as yet done little more than keep the war out of their own county; but the march of a small Parliamentary force under Lord Stamford

May 1643

upon Launceston forced them into action. A little band of Cornishmen gathered round the chivalrous Sir Bevil Greenvil, "so destitute of provisions that the best officers had but a biscuit a day," and with only a handful of powder for the whole force; but starving and outnumbered as they were, they scaled the steep rise of Stratton Hill, sword in hand, and drove Stamford back on Exeter, with a loss of two thousand men, his ordnance and baggage train. Sir Ralph Hopton, the best of the royalist generals, took the command of their army as it advanced into Somerset, and drew the stress of the war into the West. Essex despatched a picked force under Sir William Waller to check their advance; but Somerset was already lost ere he reached Bath, and the Cornishmen stormed his strong position on Lansdowne Hill in the teeth of his guns. But the stubborn fight robbed the victors of their leaders; Hopton was wounded, and Greenvil slain; while soon after, at the siege of Bristol, fell two other heroes of the little army, Sir Nicholas Slanning and Sir John Trevanion, "both young, neither of them above eight and twenty, of entire friendship to one another, and to Sir Bevil Greenvil." Waller, beaten as he

July 1643 was, hung on their weakened force as it moved for aid upon



Oxford, and succeeded in cooping up the foot in Devizes. But the horse broke through, and joining a force which Charles had sent to their relief, turned back, and dashed Waller's army to pieces in a fresh victory on Roundway Down. The Cornish

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SIR NEVIL GRENVILLE.

*Picture in the collection of Mr. Bernard Grenville*

rising seemed to decide the fortune of the war; and the succours which his Queen was bringing him from the army of the North determined Charles to make a fresh advance upon London. He was preparing for this advance, when Rupert in a daring raid from



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Oxford on the Parliamentary army, met a party of horse with Hampden at its head, on Chalgrove field. The skirmish ended in the success of the royalists, and Hampden was seen riding off the field before the action was done, "which he never used to do," with his head bending down, and resting his hands upon the neck of his horse. He was mortally wounded, and his death seemed an omen of the ruin of the cause

*Death of Hampden*



AN ENGLISH TRADESMAN'S WIFE AND CITIZEN'S DAUGHTER.  
*Hollar, "Ant. F. 1642," 104.*

he loved. Disaster followed disaster. Essex, more and more anxious for a peace, fell back on Uxbridge; while a cowardly surrender of Bristol to Prince Rupert gave Charles the second city of the kingdom, and the mastery of the West. The news fell on the Parliament "like a sentence of death." The Lords debated nothing but proposals of peace. London itself was divided; "a great multitude of the wives of substantial citizens" clamoured at the door of the Commons for peace; and a flight of six of

the few peers who remained at Westminster to the camp at Oxford proved the general despair of the Parliament's success.

From this moment, however, the firmness of the Parliamentary leaders began slowly to reverse the fortunes of the war. If Hampden was gone, Pym remained. The spirit of the Commons was worthy of their great leader : and Waller was received on his return from Roundway Hill " as if he had brought the King prisoner with him." A new army was placed under the command of Lord Manchester to check the progress of Newcastle in the North. But in the West the danger was greatest. Prince Maurice continued his brother Rupert's career of success, and his conquest of Barnstaple and Exeter secured Devon for the King. Gloucester alone interrupted the communications between his forces in Bristol and in the north ; and Charles moved against the city, with a hope of a speedy surrender. But the gallant resistance of the town called Essex to its relief. It was reduced to a single barrel of powder when the Earl's approach forced Charles to raise the siege ; and the Puritan army fell steadily back again on London, after an indecisive engagement near Newbury, in which Lord Falkland fell " ingeminating ' Peace, peace ! ' " and the London trainbands flung Rupert's horsemen roughly off their front of pikes. In this

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The  
Covenant

Sept. 6



HIGHLAND DIRK.

Seventeenth Century.

Antiquarian Museum, Edinburgh.

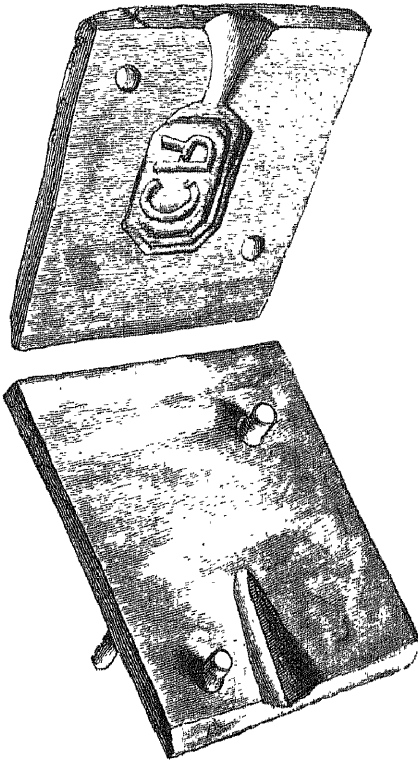
posture of his affairs nothing but a great victory could have saved the King, for the day which witnessed the triumphant return of Essex witnessed the solemn taking of the Covenant. Pym had resolved at last to fling the Scotch sword into the wavering balance ; and in the darkest hour of the Parliament's cause Sir Harry Vane had been despatched to Edinburgh to arrange the terms on which the aid of Scotland would be given. First amongst them stood the demand of a " unity in Religion ; " an adoption, in

League  
with  
Scotland

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—

other words, of the Presbyterian system by the Church of England. Events had moved so rapidly since the earlier debates on Church government in the Commons that some arrangement of this kind had become a necessity. The bishops to a man, and the bulk of the clergy, whose bent was purely episcopal, had joined the royal cause, and were being expelled from their livings as "delinquents." Some new system of Church government was

imperatively called for by the religious necessities of the country; and though Pym and the leading statesmen were still in opinion moderate Episcopalians, the growing force of Presbyterianism, and still more the needs of the war, forced them to seek such a system in the adoption of the Scotch discipline. Scotland, for its part, saw that the triumph of the Parliament was necessary for its own security; and whatever difficulties stood in the way of Vane's wary and rapid negotiations were removed by the policy of the King. While the Parliament looked for aid to the north, Charles had been seeking assistance from the Irish rebels. The massacre had left them the



MOULD FOR MAKING COMMUNION-  
TOKENS.

Seventeenth Century.

Burns. "Old Scottish Communion Plate."

objects of a vengeful hate such as England had hardly known before, but with Charles they were simply counters in his game of king-craft. The conclusion of a truce with the Confederate Catholics left the army under Lord Ormond, which had hitherto held their revolt in check, at the King's disposal for service in England. With the promise of Catholic support Charles might even think himself strong enough to strike a blow

at the government in Edinburgh; and negotiations were soon opened with the Irish Catholics to support by their landing in Argyleshire a rising of the Highlanders under Montrose. None of the King's schemes proved so fatal to his cause as these. As the rumour of his intentions spread, officer after officer in his own army flung down their commissions, the peers who had fled to Oxford fled back again to London, and the royalist reaction in the Parliament itself came utterly to an end. Scotland, anxious for its own safety, hastened to sign the Covenant; and the Commons, "with uplifted hands," swore in St. Margaret's church to observe it. They pledged themselves to "bring the Churches of God in the three Kingdoms to the nearest conjunction and uniformity in

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THE CIVIL

WAR

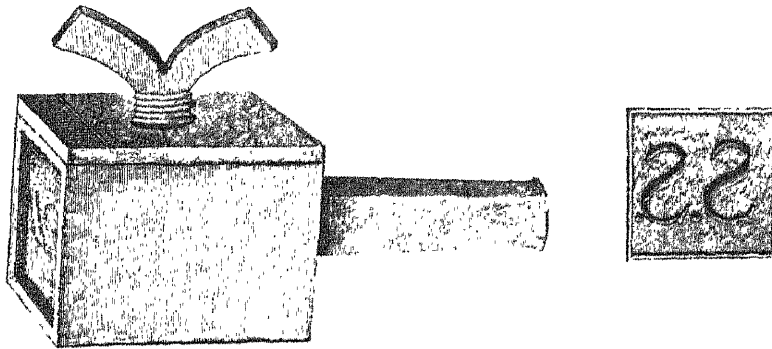
1642

TO

1646

Sept. 15

*England  
swears  
to the  
Covenant*



STAMP FOR MAKING COMMUNION-TOKENS.

Seventeenth Century.

*Barnes, "Old Scottish Communion Plate"*

religion, confession of faith, form of Church government, direction for worship and catechizing; that we, and our posterity after us, may as brethren live in faith and love, and the Lord may delight to live in the midst of us": to extirpate Popery, prelacy, superstition, schism, and profaneness; to "preserve the rights and privileges of the Parliament, and the liberties of the Kingdom;" to punish malignants and opponents of reformation in Church and State; to "unite the two Kingdoms in a firm peace and union to all posterity." The Covenant ended with a solemn acknowledgement of national sin, and a vow of reformation. "Our true, unfeigned purpose, desire, and endeavour for ourselves and all others under our power and charge, both in public and private, in

Sept. 25

[illegible]

TY We shall also with all earthly aimes  
the endeavour the discovery of all  
such as have bene or shall be busi-  
daries Malignants or evil Instru-  
ments by understanding the Betrayal  
trah of Prisoners dividing the King-  
dome from another or making any  
Barbarous parties amongst the people  
contrary to this league & Cove-  
nant that they may be brought to pub-  
lick trial and receive condign pun-  
ishment as the degree of their off-  
ences shall require or deserve, or the in-  
jury Judicatures of both Kingdoms  
respectively or others having power  
from them for that effect shall  
make execution.

THE UNION

And whereas the happiness of a blended race between the free and the slave demands in the most true and noble generation only the good Providence of good laws and good men, largely concluded and aided by both Parliaments we shall each one of us according to our place and interest undertake that they may remain conjoined in strong Peace an Union to all posterity And that further may be done up in the mutual Oppression the root in manner aperiodical in the precedent Article - as

Africanoid

E. Land

Indians

Negroes

VL Well haile also according to our places & callings in  
this common cause of Religion Liberty and Peace or  
the Kingdomes aduise and defend all those that enter in  
to this League and Covenant in the maintaining & pur-  
suing thereof and shall not suffer our felows directly or  
indirectly by whatsoeuer combination perfuasion or re-  
solute be detoured & withdrawn from this blessed Unit  
& communion whether to make defection to the con-  
trary part or to give our selves to a detestable indifferen-  
cy or neutrality in this cause which is much euermore  
the glory of God the good of the Kingdom and honour  
of the king, but shall all the dayes of our liues zealously  
and constantly continue therein against all opposition  
and promote the same according to our power against all  
lets and impediments whatsoever, in what we are not  
able our selves to suppress or overcome we shall reuile  
and make known that it may betimely prevented or remo-  
ued. All which we shall do as in the field of blood

III We shall with the same sincerity,  
Fidelity and constancy, in our several  
Vocations, endeavour with our  
elates and lives, mutually to pre-  
serve the Rights and Priviledges  
of the Parliaments and the  
Liberties of the Kingdomes, and  
to preserve and defend the Kings  
Majesties person and authority  
in the preservation and defence  
of the true Religion, and Liber-  
ties of the Kingdomes, that the  
World may beare witness with  
our confidences of our fidelity,  
justice, and that we have no  
thoughts or intentions to  
diminish his Majesties  
power and great  
estate

*The Harp and the Crozier are  
emblems denoting the power  
that the upon the Kings office*

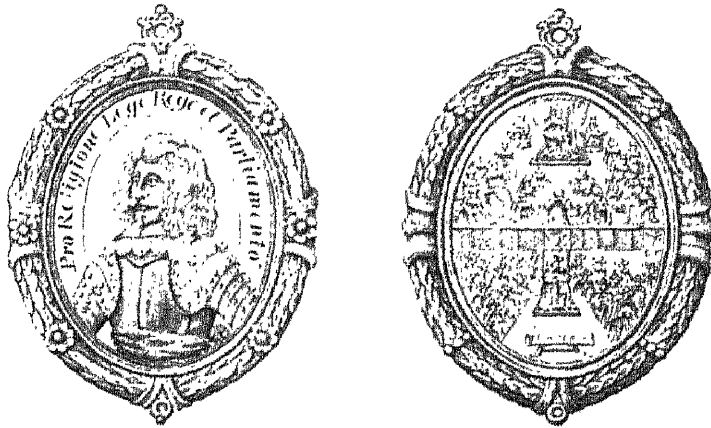
*A Crowne and scepter by the side and a  
kinges scepter by the side of the throne  
are upon the glasse shall be read  
Iacobus 4. 12*

And herewith these kingdoms are grieved, of many firste provocation against  
God & his Son Iesus Christ as is to be manifest in our violent distresses and dan-  
gers the firste thereof We grieve and desire to be free from the world, we unlesse  
we desire to be humbled & lowly, for the firste of these things we especially that we have  
not as we ought, valued the merchandise hereof, that we have not loved for  
the purity and power thereof, and that we have not endeavored to receive Christ into our  
hearts, not to a worldly humilitie in our hearts which are the cause of our love and proud  
gressions so much abounding amongst us And our true and unspiced purple desire  
and craving for our welfare and all others under our power, disturbance both in  
publick and in private in all duties we owe to God and then to men our lives and  
our time to go before another in the Example of a real Brother, motion that the Lord may  
turne away his wrath and heavy indignation from our Christian churches and king-  
doms we trust and pray And this we offer to the consideration of the presence of almighty  
God the Searcher of all hearts with this our humble supplication the more we shall as-  
pire at that great day when the secrets of all hearts shall be disclosed And thus humbly be-  
suing the Lord to strengthen us by his holy spirit that end and his other our duty  
we thus proceed to the next thing which is to be desired in the presence of almighty  
people encouragement to other Christians by their growing under our  
of the state of state christian religion to become in better order and  
acknowledgment to the glory of God the Father in our hearts of Amen Amen  
The peace and tranquillity of Christ's kingdom be maintained

all duties we owe to God and man, is to amend our lives, and each one to go before another in the example of a real reformation."

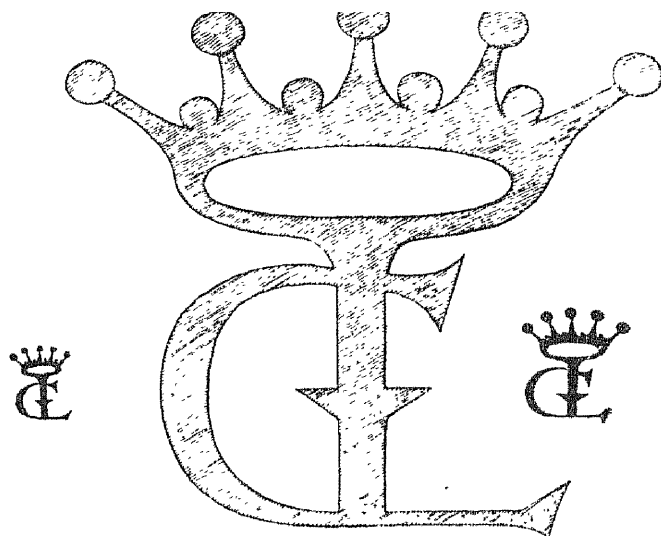
The conclusion of the Covenant had been the last work of Pym. A "Committee of the Two Kingdoms" which was entrusted after his death in December with the conduct of the war and of foreign affairs did their best to carry out the plans he had formed for the coming year. The vast scope of these plans bears witness to his amazing ability. Three strong armies, comprising a force of fifty thousand men, had been raised for the coming campaign. Essex, with the army of the centre, was charged with the duty of watching the king at Oxford. Waller, with another army, was to hold Prince Maurice in check in the west. The force of fourteen thousand men

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1646  
Marston  
Moor

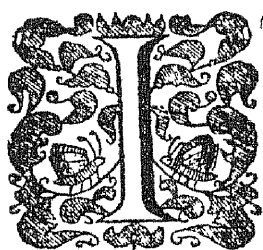


MEDAL OF THE EARL OF MANCHESTER.  
*British Museum*

which had been raised by the zeal of the eastern counties, and in which Cromwell's name was becoming famous as a leader, was raised into a third army under Lord Manchester, ready to co-operate in Yorkshire with Sir Thomas Fairfax. With Alexander Leslie, Lord Leven, at its head, the Scotch army crossed the border in January "in a great frost and snow," and Newcastle was forced to hurry northward to arrest its march. His departure freed the hands of Fairfax, who threw himself on the English troops from Ireland that had landed at Chester, and after cutting them to pieces marched as rapidly back to storm Selby. The danger in his rear called back Newcastle, who returned from confronting the Scots at Durham to throw himself into York, where he was



Die Iovis. 23. Martii. 1643.



It is this day Ordered by the Lords & Commons Assembled in Parliament, that no person or persons whatsoever, doe at any time from henceforth buy, sell, or take to pawn or exchange any horse, horses, Muskets, Carabines, Pistols, Pikes, Corslets or any other Armes, marked with the markes above specified, that no Smith, Gunsmith or other person doe upon any pretences whatsoever, either alter or deface the marke above specified, being either on horse or Armes. It is further Ordered, that in Case any horse or horses marked with this marke, shall fall sicke, Lame, or otherwise for the present prove unserviceable, That the Constable of the Towne at the charge of that Towne take care to preserve such horses untill they can be sent unto such as shall be appointed to receive them: And that such as shall receive them shall defray the charges of them, And if any person or persons offend in the premises, It is Ordered that hee or they shall suffer Imprisonment during the pleasure of the house, and to forfeit the goods so bought.

Ordered by the Lords and Commons in Parliament assembled, that this Order be forthwith Printed and published. *John Browne. Cler. Parl.*

London, Printed for *John Wright.* and are to be sold in the Old Bailey. 1643.

besieged by Fairfax and by the Scotch army. The plans of Pym were now rapidly developed. While Manchester marched with the army of the Associated Counties to join the forces of Fairfax and Lord Leven under the walls of York, Waller and Essex gathered their troops round Oxford. Charles was thrown on the defensive.

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**ROBERT DEVEREUX, EARLE OF ESSEX, HIS EXCEL-  
lency's Generall of y<sup>e</sup> Army,**

*After W. Hollar.*

The troops from Ireland on which he counted had been cut to pieces by Fairfax or by Waller, and in North and South he seemed utterly overmatched. But he was far from despairing. He had already answered Newcastle's cry for aid by despatching Prince Rupert from Oxford to gather forces on the Welsh border ; and





OLIVER CROMWELL.

*Picture by Walker, at Hinchinbrooke.*

